CHAPTER THREE

FRAMEWORK, ORIENTATION AND CONSTRUCT

3.1   Theoretical Framework

This research is an academic activity in an institutional setting, and the researcher sees it as a form of semiotic and metasemiotic activity. First, it is something the researcher engages in semiotically as a semiotic user. The researcher investigates the lecture discourse-in-texts in order to understand it, and then construes her inner and outer experience. That is, the researcher interprets the experience by organising it into meanings and produces a text, a research report text, as the output of her activity of construing the inner and outer worlds of experience. Second, the researcher engages in a lecture discourse-in-texts analysis metasemiotically in the sense of interpreting the lecture discourse-in-texts theoretically as well as producing and evaluating descriptions of the lecture discourse-in-texts.

The researcher presents and utilises a theoretical framework here for simple reasons. First, as an academic and institutional activity, she needs the theoretical framework because she has to engage in construing her experience by way of educational knowledge, not common-sense knowledge; an academic activity is not supposed to be a common-sense activity. Second, not only does the researcher has to understand the phenomena of the lecture discourse-in-texts she is investigating but she also has to describe them; describing them is a work of interpretation, and

interpretation is a theoretical pursuit. Third, the researcher needs the framework in order to accommodate certain aspects and dimensions of the interpretation she wants to suggest. And fourth, the framework is required to the researcher to make appropriate choices in theoretical and practical terms, take better routes so as not to tumble along the way, and ultimately arrive at a desirable destination efficiently and effectively. In other words, this research as a semiotic or meaning-making activity needs to be framed in terms of space, time, materiality, form, structure, content, function (including communicative function or goal) and academic significance. And to do so, the framework in question is needed because it is a common practice in academic circles.

The researcher is aware that semiotic resources of lecture discourse are extraordinarily rich, and the semiotic resources of the lecture discourse-in-texts in this study are no exception. This implies two things at least. First, being extraordinarily rich means that one would need to make selections as regards to which aspects and dimensions are included, and how the selected ones are to be dealt with. And second, as a theoretical framework, the framework that is designed or adopted needs to be a theoretical framework that would not restrict the kinds of interpretative statement one can make; it needs to be rich enough to allow for all kinds of enhancements, elaborations, extensions and projections.

3.1.1 GSFLT-Based Framework

The theoretical framework that is adopted here is that of General Systemic Functional Linguistic Theory (GSFLT). To clarify the abbreviation, globally the letter "G" for "general" here is taken to imply two senses, that is, (1) that the framework of this study is not specifically affiliated to any particular model of the existing models of GSFLT, and (2) that there is flexibility in conceiving, describing and explaining certain aspects, features and dimensions of the phenomena being investigated, within the general compound or framework of SFLT.

The use of the letter "S" for "systemic" implies three main senses, that is, that this study pays attention to (1) the system(ic) relations and their choices in probabilities in a system network of relations and choices starting from general to specific features, which are vertical or paradigmatic in nature (see e.g. Halliday 1976), (2) the systems of meaning that are involved and interrelated with respect to the phenomena being investigated, and (3) the systems of meaning that lie behind, below, around, above or beyond the phenomena being investigated.

The use of the letter "F" for "functional" implies three main senses, namely, that this study pays attention to (1) the functional realisations of the systems in structures and patterns, which are structurally horizontal or syntagmatic in nature, (2) the semiotic functions or meanings that are at work or in operation, and (3) the semiotic functions or meanings that operate in various semiotic levels and dimensions.

The letter "L" for "linguistic" here is used to imply two main senses, namely, (1) that the framework of this study belongs to and derives from a 'discipline' called "linguistics" (as GSFLT would define what linguistics is all about), and – following SFLT's principle - (2) in its investigation of the phenomena this study applies a language-based approach which is interpreted as being semiotic, thematic and transdisciplinary in nature (cf. e.g. Halliday 1985:1-15, 1993:2, Martin 1986:11-12).

The letter 'T' for "theory", which is bound to the "GSFL" and taken together as one term in this context, carries the meaning that this study adopts a theory that would be referred to by many as representing a *particular* theory within the so-called "linguistics". In what follows, some prominent conceptual models of GSFLT will be briefly described, under the heading *Existing models: Theoretical/Applied*.

3.1.2   The Reasons for Adopting the GSFLT Framework

Studies of language have given birth to various theories of language, offering various ways of looking into language phenomena. Some theories are consequently taken out of the arena; some remain alive to this day but they might be already in stagnation; but a few succeed and prevail alongside the prevailing sophisticated development of human society. It is neither wise nor appropriate to specify which ones fall into the first and the second – and there is no need to do that after all; but I think it is fair to acknowledge that GSFLT belongs to the third or last group.

The phylogenetic development of GSFLT's work on language, in which it has always seen language as "inter-organistic" phenomena since the time of Firth in the second quarter of the 20th century (see e.g. Halliday 1974:81-120), has led to its current instantial "personae" of the group, extending into the species of so-called linguistics society. To be read as being expanded as well as constrained by the context into which the 'congress text' was being put, the current state of the GSFLT's 'art' of *Languaging and Contextualising* was reflected in its 27th SFL Congress held at Melbourne University from 9th to 14th July 2000, already implied in its theme itself, <u>Traversing Boundaries: Systemic Functional Linguistics in New Contexts</u>; GSFLT has something to offer.

It will be clear why the GSFLT framework is adopted by the present study. The decision to adopt the GSFLT framework in this study relates to the fact that for years GSFLT has always focussed its research and academic activities on language, text, discourse, and context - theorising, modelling, describing and explaining them for a variety of needs and purposes (see e.g. Halliday 1985:2, 1994:xxix-xxx). SFLT views that the study of language always means a study of *overall* language related to its study of *overall* context in which language is used. Consequently, it studies not only language as such but also many other things that are around, above and beyond language but they have relevance to it.

GSFLT has continued providing a wide-ranging coverage of theoretical, descriptive, practical and applied studies on language, text, discourse and context. GSFLT's applications of linguistics "range from research applications of a

theoretical nature to quite practical tasks where problems have to be solved"
(Halliday 1994:xxix), the purposes of which among others are:

> ".....to understand the nature and functions of language; to understand what all
> languages have in common (i.e. what are the properties of language as such), and
> what may differ from one language to another; ..... to understand the quality of
> texts: why a text means what it does, and why it is valued as it is; to understand how
> language varies, according to the user, and according to the functions for which it is
> being used; ..... to understand the relation between language and culture, and
> language and situation; ..... to design systems for producing and understanding
> speech, and converting between written and spoken text" (Halliday 1994:xxix, also
> cf. Halliday 1985:2-11).

Some of the contexts in which GSFLT proclaims the power of language in its
relation to context are also enumerated in Halliday (1993:45-52), in which he talks
about (1) language as means of access, (2) language as ideology, (3) language and
social inequality, (4) language as metadiscourse (in the construction of reality), and
(5) language as model (for understanding systems of other kinds).

GSFLT's solid conception of language, text, discourse and context as implied in
the points quoted above has then motivated the researcher to adopt GSFLT
framework in this study. GSFLT's conceptual framework is therefore applied as a
framework for understanding, analysing, describing, interpreting and explaining
the linguistic, textual and contextual realisations and features of the lecture
discourse in this study.

3.2 Theoretical Orientation

3.2.1 General Statements

When one talks about GSFLT, one needs to see it from the point of view of how GSFLT sees itself. GSFLT is characterised by the fact that it always evolves, and as Halliday points out, a salient feature in the evolution of GSFLT is its permeability from *outside*, not only from outside itself within linguistics, "such as from tagmemics and stratification theory, but also from outside linguistics, from disciplines for which language is not the object of study but rather an instrument for some other purpose" (Halliday 1985:6). Halliday further states:

> "Systemic theory has never been walled in by disciplinary boundaries. ..... there is no orthodox or 'received' version of systemic theory, such as may arise with self-contained systems that are impervious to influences from outside, when some sort of 'standard' version comes to be defined by the stance adopted vis-à-vis certain issues that are identified from within. ..... Systemic theory is more like language itself − a system whose stability lies in its variation. A language is a 'metastable' system; it persists because it is constantly in flux" (Halliday 1985:6-7).

The dynamic of GSFLT is also voiced by Fawcett in a roughly similar tone:

> "The result of the 'democratic' spirit in systemic theory is that alternative grammars are less likely to be looked at as 'correct' or 'incorrect' than as − assuming that they meet the criteria sketched out above − alternative approaches to a part of language, each of which may offer valuable insights. It must be insisted that this does not mean that anything goes: it is not easy, as anyone who tries to construct a systemic grammar will discover, to build a satisfactory system network and realisation rules. But it does mean that it is an exciting and rewarding theory within which to work, where it is in no way the case that the solutions to all the central problems have been worked out" (Fawcett 1980:262).
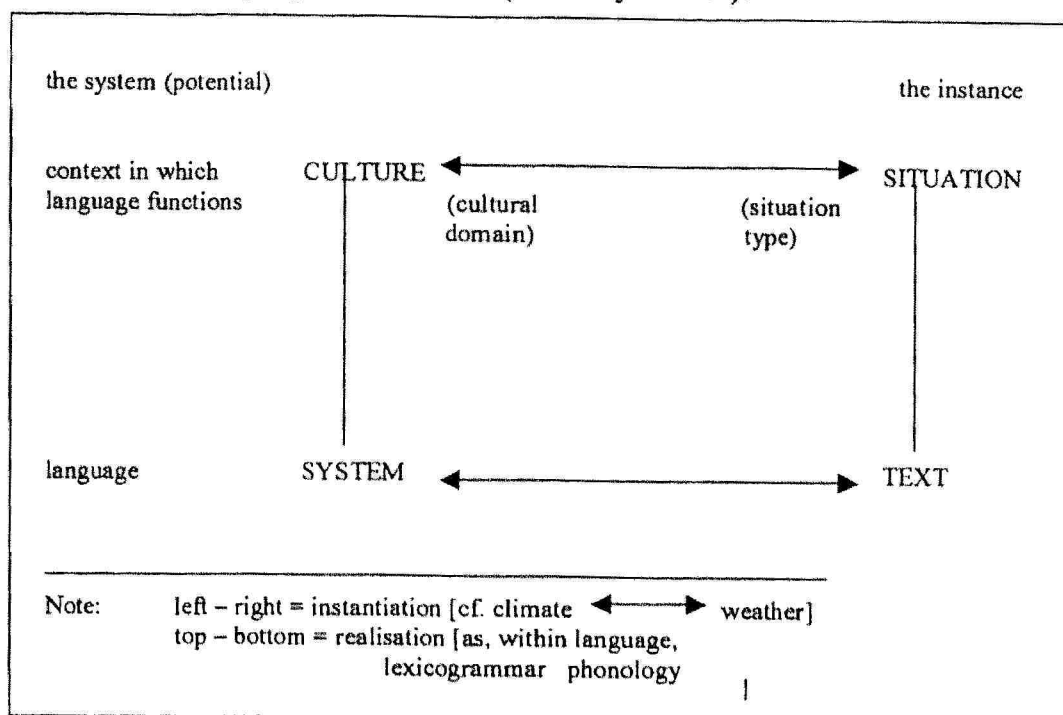
So, it is natural that some models or 'versions' of GSFLT as a 'metastable' system have emerged from its constantly evolving development since the time of Firth and Malinowski in the second and third quarters of the 20th century to this day. The

existing models of GSFLT discussed below need to be looked at from the GSFLT's perspective as has been pointed out in the above statements.

3.2.2   Existing Models: Theoretical/Applied

There are a number of GSFLT's ways of modelling language and context, from which a number of models emerge and develop. The researcher will try to enumerate the prominent ones that are in one way or another relevant to the present study. One model is designed and developed by Fawcett at Cardiff University (see e.g. Fawcett 1980). There is one model designed and developed by Gregory at York University (see e.g. Gregory 1985), and particularly applied by Young at Leuven Catholic University (see Young 1990). Another model is by Halliday, designed and developed at Information Sciences Institute of Southern California University, then at Sydney University, and further developed by Matthiessen at Macquarie University (see e.g. Mann 1983, Mann & Matthiessen 1983, Halliday 1985, 1994, Matthiessen 1993, 1995, Matthiessen & Halliday 1994). And one other model is designed and developed by Martin at Sydney University (see e.g. Martin 1992). To begin with, Halliday's model of language and context is globally observable in the figure below.

Figure 3.1: Language and Context (Halliday 1991:8).

the system (potential)   the instance

context in which   CULTURE ◄─────────────► SITUATION
language functions   (cultural   (situation
                              domain)   type)

language   SYSTEM ◄─────────────► TEXT

───

Note: left – right = instantiation [cf. climate ◄────► weather]
         top – bottom = realisation [as, within language,
                              lexicogrammar   phonology
                                                          |

In general terms, the models develop as ways of critically understanding language and context (including the concepts of so-called text, discourse, register, etc.), the nature of their relationship, and the aspects, features and dimensions that are involved therein. One needs to relate language to context in order to understand how and why language means what it does. In this context there is no any clear-cut boundaries between whether one is in fact still talking about language as a system and process or one is already talking about context (situation, culture, ideology, etc.) as a system and process, despite the fact that attempts to relate language to context when Malinowski introduced the terms so-called *context of situation* and *context of culture* (see Malinowski 1946, 1965). In this respect, it is not surprising to find Halliday's *register* that he sees as something *linguistic* being understood as something *contextual* (i.e. *situational*) by others (see e.g. Halliday 1987:610).

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In the global and general modelling of language and context, all the existing models of GSFLT generally share the same conceptual views. For example, they would share the same views as expressed in statements such as these: (1) language does not live in isolation but it lives in environments, social environments (i.e. social contexts), (2) to understand language is to see how and why language means what it does in social contexts, (3) to understand language is to relate language to the social contexts in which it lives, (4) to understand language is to see how language users use language to talk to each other, (5) the relationship between language and social contexts is one of mutual engendering: language construes the social contexts in which language users live, and it is at the same time construed by the social contexts, and (6) the relationship is one of realisation: language as a semiotic system realises social context as a social system. Globally presented, the shared views are observably represented in the figure below.

Figure 3.2: Language as the Realisation of Social Context (Martin 1993:142).
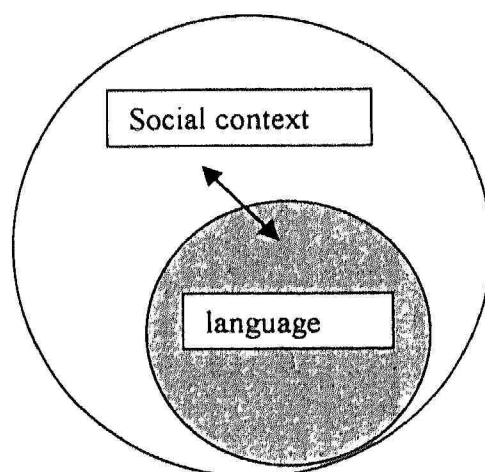
Moving from the most global, general concept to the particular, specific concepts by specifying the above figure one step further, all the models would be in agreement as regards the general conception of stratification of language in context shown in the figure below.

Critically, when the models move further from the global, general to the more particular, specific aspects, features and dimensions of semiotic systems and processes, the differences would start emerging. In this, for example, one critical issue relates to the more specific question of whether the concept of register and the conceptual categories of field, tenor and mode fall within the domain of language or the domain of context. For Halliday, Hasan, Matthiessen and their associates, the notion of register is linguistic, specifically residing at the semantic level, a concept within their notion of the semantic system of language, in which case it belongs to and derives from the language domain; "shifting in register means re-ordering the probabilities at the semantic level. ..... it is a setting of probabilities in the semantics" (cf. e.g. Halliday & Hasan 1985, Halliday 1987:610, 1991:8, Matthiessen 1993:272). This is shown in the first figure and is specified in the second figure below. (Halliday's model is generally known as the *register model*).

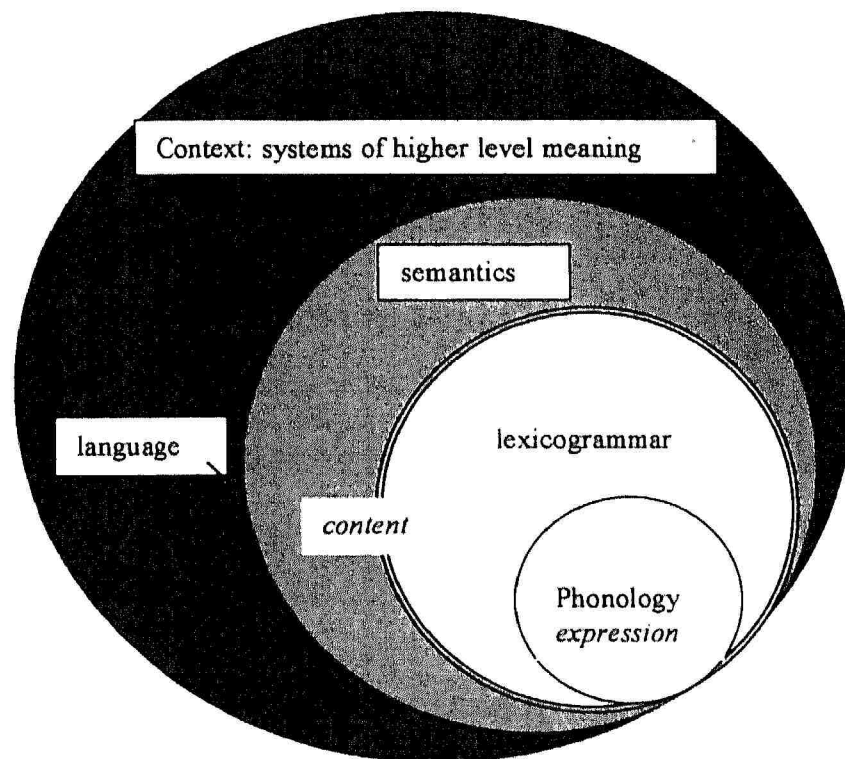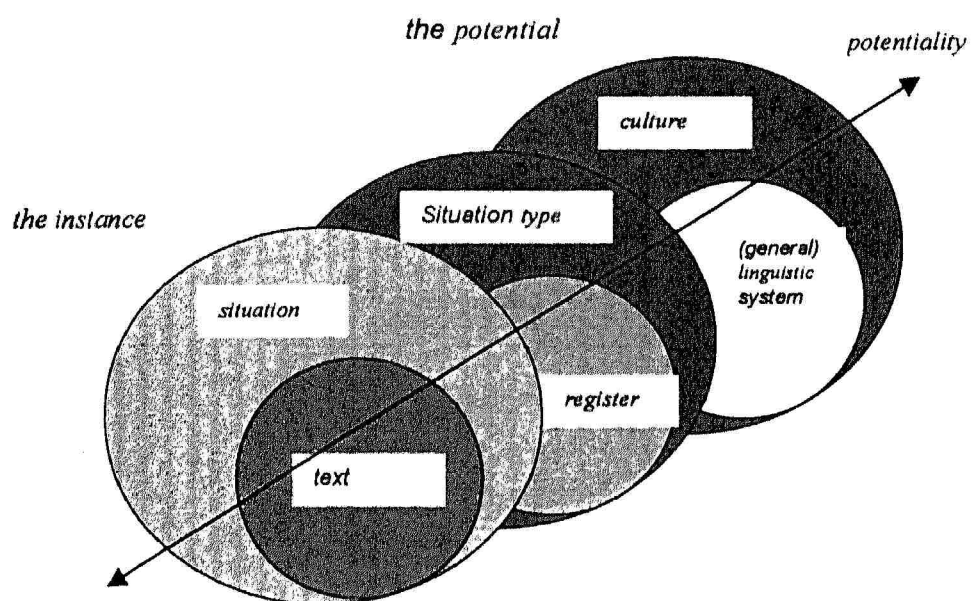**Figure 3.3: Stratification of Language in Context (Matthiessen 1993:227).**

Figure 3.4: Context of Culture and Context of Situation along dimension of longterm Potentiality (Matthiessen 1993:272).

To account for the expansion of the overall semiotic space with respect to 'register', Halliday's approach to modelling register has been to interpret register in terms of *a separate dimension of variation within the linguistic system* – functional variation or register variation (Halliday, MacIntosh and Strevens 1964, Hasan 1973, Halliday 1978, Halliday & Hasan 1985). It is thus a name of a kind of variation within the system. Furthermore, while register belongs to and derives from the language domain, this is not the case with the conceptual categories of field, tenor and mode which, for Halliday and his associates, belong to and derive from the context domain, specifically from the domain of context of situation; they are features of the context of situation (Halliday 1987:610).

On the other hand, Martin and his associates see register as a notion located above language. For Martin, register is one of the contextual variables, that is, a communicative plane above language interpreted as one of his Hjelmslev's connotative semiotics, which resides above language, the latter being a denotative semiotic (cf. e.g. Martin 1984, 1992, 1993:158). This is shown in the figure 3.5.

Figure 3.5: Language in Relation to its Connotative Semiotics – Ideology, Genre, and Register (Martin 1993:158).
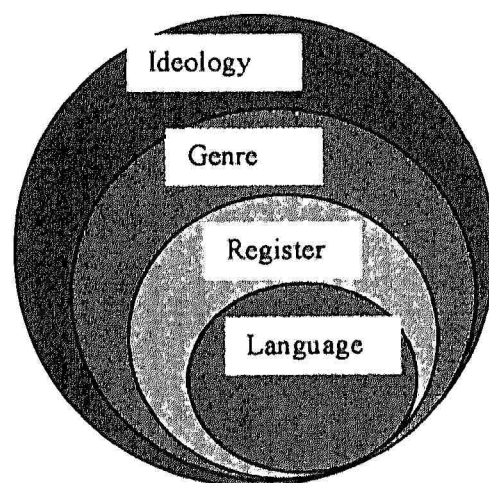
In his explanation of Halliday's register model versus Martin's genre model,

Matthiessen puts it in a table, as shown in the table below. As the table shows,

Martin's *genre* is a second plane above language. His *register* is a first plane above

language and is roughly synonymous with Halliday's *context of situation*, though

Halliday would not see his context of situation as a connotative semiotic as such.

**Table 3.1: Halliday's Register Model versus Martin's Genre Model
(Matthiessen 1993:233).**

Alternative 1: Halliday & Hasan		Alternative 2: Martin
register	functional variation of language [no direct equivalent in 2] - a register is a 'location' along this dimension of variation	first plane above language [= context of situation in 1]
genre	*not a theoretical term; either synonymous with register or used in its more traditional sense within literary studies*	second plane above language [no direct equivalent in 1]

With respect to Martin's approach to modelling 'register', Matthiessen further
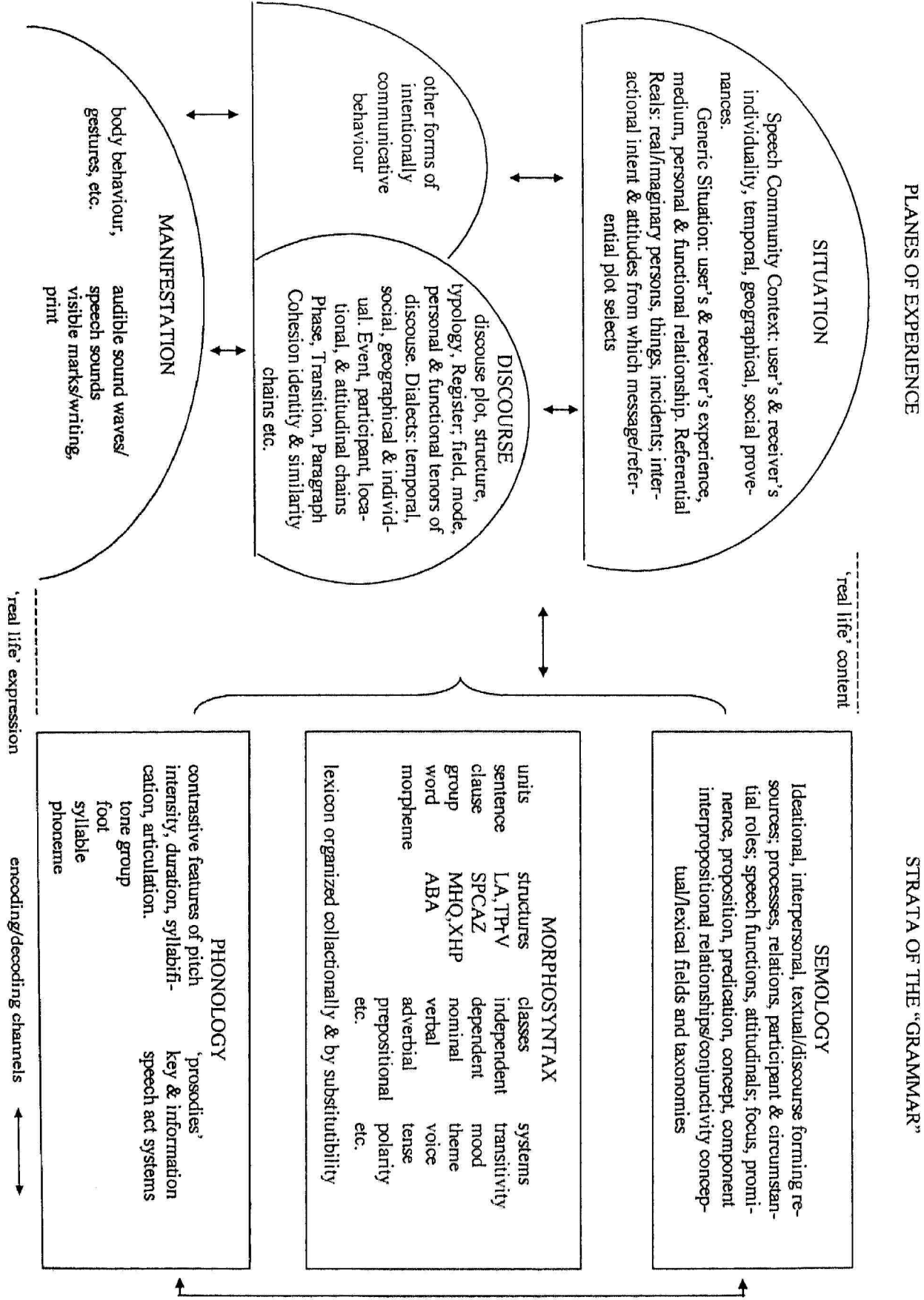
explains:

"(i). Register is interpreted in terms of a **separate dimension** of variation within the system – functional variation or register variation (Halliday, Macintosh and Strvens 1964; Hasan 1973; Halliday 1978; Halliday and Hasan 1975). Register is thus a name of a kind of variation (cf. dialect as a mass term). The notion of variation is primary. A 'register' is then a(n idealized) location along this dimension, just as syncronic system is a location along the dimension of diachronic change (phylogenesis) or a dialect is a location along the dimension of dialectal variation....
(ii). Register is interpreted in terms of the dimension of **stratification** in its manifestation of 'planing' (due to Martin 1985, in press, etc.). More specifically, it is interpreted as a 'plane' above language that is the content system whose expression system is context of situation, which itself is taken as the content system whose expression is language. ..... The critical theoretical source here is Hjemslev's (1943) notion of *konnotationssprog* – a semiotic system whose expression plane is another semiotic system" Importantly, registers are interpreted as social actions for achieving social purposes" (Matthiessen 1993:231-232).

Likewise, Gregory and his associates see register as something above language but

they have their own defined notion of the term (cf. e.g. Gregory and Malcom 1981,

Gregory 1988, Young 1990:70). Figure 3.6 shows Gregory's (1985:124, 1988:305-315) model known as *communication linguistics model*. In this model, register is seen as a *diatypic* variation within his notion of the discourse plane, which resides above language as a code (For more discussion of Gregory's view on 'genre' dimension, also see 3.2.3.4).

In her study of lecture discourse, Young (1990) adopts a SFLT framework, adapting and applying Gregory's theoretical model to the analysis of her corpus in particular. In reference to the situational construct of tenor, while Gregory no longer makes a distinction between personal and functional tenors (1988:323-324), Young (1990:69) retains the distinction of tenors in her analysis. In the first place, Young does not accept that functional tenor should be located on the deeper stratum that Martin suggests. Second, she does not think that functional tenor should be constrained by its placement in the interactive relationship. (In her corpus analysis, functional tenor is seen to generate specific codal selections). And third, functional tenor is not considered to be any more multifunctional realisational than any of the other situational constructs (Young 1990:69).

Figure 3.6: Planal and Stratal Assignment in Communication Linguistics (Gregory 1985: 124)

PLANES OF EXPERIENCE

STRATA OF THE "GRAMMAR"

SITUATION

Speech Community Context: user's & receiver's individuality, temporal, geographical, social provenances.

Generic Situation: user's & receiver's experience, medium, personal & functional relationship. Referential Reals: real/imaginary persons, things, incidents; interactional intent & attitudes from which message/referential plot selects

DISCOURSE

discourse plot, structure, typology. Register; field, mode, personal & functional tenors of discourse. Dialects: temporal, social, geographical & individual. Event, participant, locational, & attitudinal chains Phase, Transition, Paragraph Cohesion identity & similarity chains etc.

other forms of intentionally communicative behaviour

MANIFESTATION

body behaviour, gestures, etc.

audible sound waves/ speech sounds visible marks/writing, print

'real life' content

'real life' expression

SEMOLOGY

Ideational, interpersonal, textual/discourse forming resources; processes, relations, participant & circumstantial roles; speech functions, attitudinals; focus, prominence, proposition, predication, concept, component interpropositional relationships/conjunctivity conceptual/lexical fields and taxonomies

MORPHOSYNTAX

units	structures	classes	systems
sentence	LA,TPrV	independent	transitivity
clause	SPCAZ	dependent	mood
group	MHQ,XHP	nominal	theme
word	ABA	verbal	voice
morpheme		adverbial	tense
		prepositional	polarity
		etc.	etc.

lexicon organized collocationally & by substitutibility

PHONOLOGY

contrastive features of pitch intensity, duration, syllabification, articulation.

tone group
foot
syllable
phoneme

'prosodies'
key & information
speech act systems

encoding/decoding channels

As has been implied above, in conceptualising, analysing, describing and explaining certain aspects, features and dimensions of language and/in context, there would be things that are shared by all the models, but there would also be things that are characteristic of a particular model. This is a natural consequence of proposing a model. Being *one* model already implies that it is in one way or other *not like* other models. To identify itself as being one model and not like other models brings about certain consequences, from which distinctive features of the model in question emerge. Metaphorically, sometimes the differences may represent 'dialectal variation' of SFLT, in the sense that in principle they are just different or alternative ways of saying the same thing. Sometimes the differences might represent 'functional variation' of SFLT, in the sense that they are ways of saying different things. The table below roughly and partially presents the proposed models of context in question within the SFLT framework.

Table 3.2: Six Models of Context within the GSFLT Framework.

Context	Halliday at al. (1964)	Gregory (1967)	Ure & Ellis (1977)	Halliday (1978)	Fawcett (1980)	Martin (1992)
Culture						Genre
Situation	Field	Field	Field	Field	Subject matter	Field
	Tenor	Personal tenor	Formality	Tenor	Relationship purpose	Tenor
		Functional tenor	Role		Pragmatic purpose	
	Mode	Mode	Mode	Mode	Mode	Mode

It is believed that the figures, tables and descriptions above have presented a globally clear and comparative picture of the existing prominent models of SFLT. With the differences of the models being put aside, the researcher proceeds to a series of conceptual statements and descriptions under the heading *conceptual*

statements and descriptions, which will subsequently lead to formulating the working model of this study.

3.2.3   Conceptual Statements and Descriptions

3.2.3.1   Language Functions and Use

Strictly, some of the GSFLT's claims and how they are interrelated, which form the basis and framework of this study and will be discussed here under three major statements, are: (1) that **language is functional,** (2) that **the function of language is to make meanings,** and (3) that **language use is contextual.**

3.2.3.1.1 Language is Functional.

The first claim stated above relates to the fact that language has evolved to serve human needs, as such that one needs to focus on how people use language in order to understand it. The way language is organised is functional with respect to the human needs; it is not arbitrary (Halliday 1985b:xiii). Thus, as Halliday points out (1991:608), GSFLT is a functional theory, and it is functional in three interrelated senses. The first sense of function is in the technical, grammatical sense, in which a grammar is interpreted in terms of functions rather than classes, to get one from the system to the text.

The second sense is that grammar is functional, as seen in the way the systems are interrelated. In this, the systems fall into the broad metafunctional categories of what are referred to as the ideational, the interpersonal, and the textual. This is what relates language to what is outside language, that is, to other semiotic

systems. Halliday states that (1) the fundamental components of meaning in language are functional components, (2) all languages are based on two meaning components: the ideational or reflective and the interpersonal or active and (3) the two meaning components are related to the third meaning component, that is, the textual meaning component (Halliday 1985b:xiii).

The metafunctional level of abstraction is the interface between language and the outside. It is the metafunctions as the theoretical concepts that enable one to understand the interface between language and what is outside language – and it is this interfacing that has shaped the form of the grammar. In other words, the notion of metafunction, in which you have the ideational, the interpersonal and the textual, is "an attempt to capture this relationship between the internal forms of the language and its use in contexts of social action" (Halliday 1987:607).

The third sense of function is related to the two, but which is more like a common-sense use of the term, where function equals use. Function here is in the sense of functions of the systems which are paradigmatic in nature. In this, it is the paradigmatic basis of GSFLT which is the distinguishing factor between GSFLT as a functional theory and other functional theories.

3.2.3.1.2 The Function of Language is To Make Meanings.

The second claim is that the function of language is to make meanings. When human beings express their needs through language, they are making meanings in a text, which is a functional language. Contextualising this to language learning, Halliday views language learning as "learning how to mean", that is, learning how

to make meanings. Based on an ontogenetic study of child language development, it is identified that there are seven set of functions in which a child first learns to mean (see Halliday 1975:37, 1978). Those categories are then compressed and have been conceptualised as such that there are three kinds of meaning in *adult* language, which have been referred to above as the ideational, the interpersonal and the textual meanings. The three kinds of meaning are widely known as the "metafunctions of language".

The metafunctions of language are inherent in every language use in social contexts. These functions, i.e the ideational (the logical and the experiential), the interpersonal and the textual, represent the intrinsic functional organisation of language that reside in the semantic system. The semantic system is one of the systems of language, the others being the lexicogrammatical and the phonological/graphological systems. The semantic system is concerned with meaning in text, the lexicogrammatical system is concerned with wording in syntax, morphology and lexis, and the phonological/graphological systems are concerned with sounding/writing in phonemes/graphemes or sounds/letters.

Moving from the semantics to the phonology/graphology, one interpretation is that meaning in the semantics is turned into wording in the lexicogrammar, and is then turned into sounding/writing in the phonology/graphology. Grammatically speaking, Halliday's hypothesis is that the logical function is realised by the clause complexity system of language, the experiential function is realised by the transitivity system, the interpersonal function is realised by the mood system, and the textual function is realised by the theme system of language (Halliday

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1978:129). Semiotically, language seen as a system of systems embodies and performs three major metafunctions: the ideational (the logical and the experiential), the interpersonal, and the textual which makes language relevant to the contexts. The global functional construal/realisation relationship of the metafunctions, different orders of 'reality' and grammatical realisations is shown in the table 3.3 below.

The ideational function is language as representation or reflection, in which the speaker as an observer of reality construes 'natural' reality. The interpersonal function is language as exchange or action, in which the speaker as an intruder of reality construes intersubjective reality. The textual function is language as message or relevance, in which the speaker construes semiotic reality by relating the realities to the contexts within which meanings are made (cf. e.g. Halliday 1979;60).

Table 3.3: Metafunctions, Orders of Reality Construed and Grammatical Realisations (cf. e.g. Martin 1993:145).

Metafunction	'Reality' construed	Work done	Grammatical realisations
Ideational: Logical: Language as Natural logic Experiential: Language as Representation	'Natural' reality	Observer	Clause complexity system Transitivity system
Interpersonal: Language as Exchange	Intersubjective reality	Intruder	Mood system
Textual: Language as Message	Semiotic reality	Relevance	Theme system

More discussion on each metafunction is presented under the heading *on language metafunctions*.

3.2.3.1.3 Language Use is Contextual.

The third claim is that language use is contextual, particularly in the sense that it is contextually bound or motivated. This dates back to Malinowski's proposal of "context-dependent", in which he points out that "utterance and situation are bound up inextricably with each other and the context of situation is indispensable for the understanding of the words" (Malinowski 1946).

Malinowski (1946) distinguishes three major functions of language: (1) the pragmatic function where language is interpreted as a form of action, (2) the magical function where language is interpreted as a means of control over the environment, and (3) the narrative function where language is interpreted as a store house filled with useful and necessary information preserving historical accounts.

The contextualisation of language proposed by Malinowski is extended by Firth, in which he argues that linguistics should be linked to cultural context because the meaning of linguistic item is dependent on cultural context (Firth 1957). GSFLT views that language is an expression of social behaviour in contexts. In Malinowski's frequently quoted words (1946:307), "the meaning of any single word is to a very high degree dependent on its context" (cf. Firth 1957).

Relating language use to the context of situation, three major variables which have been identified and conceptualised as determining situational factors are (1) field, (2) tenor, and (3) mode. Field is concerned with *the social action: "what is actually taking place"* in a discourse or text. Tenor is concerned with *the role structure: "who is taking part"* in the discourse or text. Mode is concerned with *the symbolic*

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organisation: "what role language is playing" in the discourse or text (Halliday &

Hasan 1985:12).

Specifically, Halliday points out that the situational context consists of the

following:

> "(1) the social action': that which is 'going on', and has recognizable meaning in the social system; typically a complex of acts in some ordered configuration, and which the text is playing some part, and including 'subject matter' as one special aspect;
> (2) the role structure: the cluster of socially meaningful participant relationships, both permanent attributes of the participants and role relationships that are specific to the situation, including the speech roles, those that come into being through the exchange of verbal meanings;
> (3) the symbolic organization: the particular status that is assigned to the text within the situation; its function in relation to the social action and the role structure, including the channel or medium, and the rhetorical mode.
> (4) The environment, or social context, of language is structured as a 'field' of significant social action, a 'tenor' of role relationships, and a 'mode' of symbolic organization" (Halliday 1978:142-143):.

Contextually motivated language use is not only situational but also cultural. In

this, as has been indicated earlier, in his conceptual model Martin (1984) proposes

the concept of *genre* as a contextual (cultural) variable interpreted as a *connotative*

semiotic one level above his concept of *registerial* (situational) variable. Martin

defines genre as "..... a staged, goal-oriented, purposeful activity in which

speakers engage as members of our culture" (Martin 1984:25). Also see the

discussion of 'genre' in 3.2.3.4.

The notion of genre seems to have emerged initially as an attempt to capture the

functional element, aspect or dimension that people in general would call *intention*,

aim, objective, goal or *purpose*. Every social interaction as a human activity of a

given culture, or every human discourse-in-text, must have a goal or purpose

which is culture specific. The goal in question is believed to be one of the motivating or determining factors in the development of social interaction or text creation of a particular type.

It is argued that when speakers of a certain culture use a language, they interact socially and become producers of a genre, since a language that belongs to a certain culture is used and genre is a product of this culture. The speakers' genre has certain distinctive properties of their own. Two major types of genre are story genre (e.g. narrative, recount, anecdote, exemplum, etc.) and factual genre (e.g. exposition, description, procedure, discussion, etc.). Each genre type has features or patterns characteristic of its own. In this, Martin uses the term *schematic structure* to refer to the overall pattern of organisation of genre-in-text (see e.g. Martin 1984, 1985a, 1985b).

The three GSFLT's theoretical claims on language in relation to context in particular have been presented. The three major metafunctional components of language have also been presented globally. In what follows, an attempt will be made to specify and describe each of those metafunctional components.

3.2.3.2 Language Metafunctions

3.2.3.2.1 The Ideational Meaning

The ideational meaning relates to the inner and outer worlds of reality; it is "language about something". According to Halliday (1978:112), whenever one reflects on the external world of phenomena or the internal world of one's

Thus, there can be one or more participant(s) inherent in a material process. The participant in clause [1], i.e. *Cognition*, is the one who does something, the doer of the action that carries out the process that the clause represents. Halliday (1985b:35-37, 1994:30-5) names it *Actor*, the active participant in the process or the one that does the deed, whereas the participant at which the deed is directed is referred to as *Goal*. For more discussion of the two participants, see Halliday 1994:109-111. In [2] there are two participants inherent in the process, i.e. *The children* as the Actor and *all long sentences* as the Goal. The Goal is the one to which the process is extended, or the one being affected by the process. The process exemplified in (1a) is a one-participant process type and the one in (1b) is a two-participant process type.

The one-participant type and the two-participant type can be categorised as a type of material process of both doing and happening. The process of happening can be probed in this way: if a goal exists in the process, there is a possibility that the representation may be in either of two forms: either active, or passive. This can be tested by questions such as *what happened?*, *what happens?* or *what is happening?* Examples are presented here:

[3].

What happened?
[3a]. The dog chased her.
[3b]. She was chased by the dog.
[3c]. All long sentences were chopped up by the children

(2). Mental Processes

Mental processes are processes of *sensing*, in which a participant, i.e. a *conscious* being or thing, is engaged in a process of *seeing, feeling* or *thinking*, which may involve some other participant(s). In the case of a mental process having two participants, the second participant may be a thing or a fact. The first participant as the conscious being or thing is the one that *senses* – perceives, feels or thinks. This sensing (perceiving, feeling, thinking) participant is typically human, or else human-like, and is referred to as *Senser*. The second participant, i.e. the sensed (perceived, felt or thought) participant, is called *Phenomenon* (see Halliday 1985b:108-111, 1994:112-9). For more discussion of mental processes, see for example Halliday 1994:112-119.

Halliday (1985b, 1994) categorises mental processes into three principal subtypes: (1) perception, (2) affection, and (3) cognition. As has been stated, in a mental process there should be one participant that is human or human-like, i.e. the one that *senses* - perceives, feels or thinks. In order to function as the one capable of perceiving, feeling or thinking, this participant should be a *conscious* being, and a human being is conscious. It is possible that a non-human being can be the sensing participant if it is endowed with consciousness. This being the case, the sensing participant is called a human-like sensing participant, which is grammatically labelled as . Consider the following illustrations:

[4]. Mental: cognition

Your teacher	trusts	you.
Senser	Process: mental, cognition	Phenomenon

[5]. Mental: perception

You	see	my appearance now.
Senser	Process: mental, perception	Phenomenon

[6]. Mental: affection

Many students	love	the teacher.
Senser	Process: mental, affection	Phenomenon

Phenomena may be realised in embedded clauses. There are two types of embedded Phenomena: *acts* and *facts*. An *act* Phenomenon typically occurs in a mental process of perception (seeing, hearing, noticing, etc.), and it may be realised by a non-finite participle clause acting as if it were a simple noun. On the other hand, a *fact* Phenomenon may be realised by a finite embedded clause and is usually introduced by a *that* functioning as if it were a simple noun. Consider the following illustrations:

[7]. Act as Phenomenon

Children	were scrutinised	when reading aloud was taking place.
Senser	Process: mental, perception	Phenomenon: act

[8]. Fact as Phenomenon

I	believe	the fact that similar strategies and linguistic features are present in both FLA and SLA
Senser	Process: mental, cognition	Phenomenon: fact

As Halliday (1985b:110, 1994:113-114) points out, there are also pairs of clauses of perceiving, feeling and thinking which are reversible. Many mental processes represented in the English language have this two-way feature. In this kind of clause both Senser and Phenomenon can be the subject of the clause without changing the clause form. See the illustrations in the following:

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[9]. Senser as Subject

Children	like	board games.
Senser	Process: mental, affection	Phenomenon.

[10]. Phenomenon as Subject

Board games	please	Children.
Phenomenon	Process: mental, affection	Senser

(3). Relational Processes

Relational processes are processes of *being*, whose central meaning is *something is* (attribute, identity). English relational processes are categorised into three principal types: (1) intensive, (2) circumstantial, and (3) possessive. Each of these comes in two modes: (a) attributive, and (b) identifying, thus extending the English relational processes into six types (Halliday 1985b:112, 1994:119). These are summarised and illustrated in the following:

[11]. Intensive: attributive

Sarah	Is	pretty.
Carrier	Process: intensive	Attribute

[12]. Intensive: identifying

Tom	Is	the leader.
Identified	Process: intensive	Identifier

[13]. Circumstantial: attributive

The reception	Is	on a Sunday.
Carrier	Process: intensive	Attribute/Circumstance

[14]. Circumstantial: identifying

Tomorrow	Is	the tenth day.
Identified	Process: intensive	Identifier/Circumstance

[15]. Possessive: attributive

The president	Has	a genie.
Carrier/Possessor	Process: possession	Attribute/Possessed

[16]. Possessive: identifying

The president	Owns	the genie.
Identified	Process: possessive	Identifier

In the attributive mode, an entity has some quality ascribed or attributed to it. This quality is structurally labelled *Attribute*, and the entity to which it is ascribed is called *Carrier* (Halliday 1994:120). The Attribute may be a quality (intensive), a circumstance of time, place, etc. (circumstantial), or a possession (possessive).

In the identifying mode, an entity is used to identify another entity, their relationship being one of token and value (intensive), of phenomenon and circumstance of time, place, etc. (circumstantial), or of ownership and possession (possessive). The concepts of *Token* and V*alue* may be generalised among all the three major types of relational processes of the identifying mode. The two structural functions in this mode are called *Identified* and *Identifier*.

Other than *be*, there are some intensive verbs like *stay, become, turn, go, grow, keep, feel, appear, equal, play, act as, call, mean, define, signify*, etc., verbs of possession or ownership such as *have, own, belong to, involve, contain, comprise, provide*, etc., and circumstantial verbs like *takes up, follow, accompany, cost, last*, etc. These verbs may occur in either identifying or attributive clauses. Consider the following illustrations:

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[17].

All free morphs	are known	as bases.
Token	Process: intensive	Value

[18].

This course	takes up	the whole year.
Identified/Token	Process: circumstantial	Identifier/Value

[19].

We	Have	the linguistic domain.
Identified/Token	Process: possessive	Identifier/Value

[20].

The cohesion between paragraphs	Remains	intact.
Carrier	Process: intensive	Attribute

[21].

ESP	Stands for	English for Special Purposes.
Identified/Token	Process: intensive	Identifier/Value

(4). Behavioural Processes

Behavioural processes are processes of *behaving*, which may be exemplified by processes of breathing, dreaming, smiling, etc. These processes relate to physiological and psychological behaviours, putting themselves in between material and mental processes. The only inherent participant in the process is *Behaver*, which is typically a conscious being which functions like a Senser, but the process itself functions more like a *doing* process. From the point of view of material process, a Behaver may also be treated as an Actor, in which case the second participant would be a Goal; or it can function as a circumstance. Consider the following illustrations:

[22].

We	Look	at the age factor.
Behaver	Process: behavioural	Phenomenon

[23].

Today	We	are talking	about morphology and morphophonemics.
Circumstantial: location, temporal	Behaver	Process: behavioural	Circumstance: matter

There are behavioural-mental processes that have two explicit obligatory participants present in the clause. The Phenomenon as the second participant in the process is to be explicitly present in the clause. See the example below:

[24].

That old lady	Is lamenting	over her child's death.
Behaver/Senser	Process: behavioural/mental	Phenomenon

(5). Verbal Processes

Verbal processes are processes of *saying*. In verbal processes there may be two participants involved: the participant that says, which is structurally labelled *Sayer*, and the said, which is referred to as *Verbiage*. Apart from the Sayer and the Verbiage as participants, there are two other participants, which are labelled *Receiver* and *Target*. A Receiver is a participant to whom the saying is addressed, whereas a Target is an entity or object which is aimed at (see Halliday 1985b, 1994). Consider the following illustrations:

[25].

The pilgrims	Spoke	Arabic.
Sayer	Process: verbal	Verbiage

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[26].

The people	Were not told	what actually happened.
Receiver	Process: verbal	Verbiage

[27].

The head of state	did not tell	the people	the truth.
Sayer	Process: verbal	Receiver	Verbiage

[28].

The victim	described	the accident	to the court.
Sayer	Process: verbal	Verbiage	Receiver

[29].

Many people	criticised	the president's frequent travels overseas.
Sayer	Process: verbal	Target

[30].

The ministers	promised	they	would work	well.
Sayer	Process: verbal	Actor	Process: material	Circumstance: manner, quality

(6). Existential Processes

Existential processes are processes of expressing that something *exists* or *happens* (Halliday 1985b:130, 1994:142). In English these processes are typically realised by *be* verbs (*am, is, are, was, were, be, been, being*) and other verbs such as *exist, arise* or some other verbs representing existence which, together with nouns or nominal groups, represent the participant function *Existent*. For this, see the examples below:

[31].

There	is no	practical applications or vice versa.
	Process: existential	Existent: entity

[32].

Knowledge	exists	in the cognitive framework
Existent: entity	Process: existential	Circumstance: location, spatial

[33].

There	are	hundreds of muscles	working	together	to produce	voice
	Process: existentia l	Existent	Process: material	Circumsta nce: accompani ment, comitative	Process: material	Goal

[34].

There	remains	one class form.
	Process: existential	Existent

(7). Other Participant Functions

There are other participants to be described here, one being labelled *Beneficiary*, which is *a logical indirect object*, and the other being *Range*, which is *a logical cognate object*. These two additional participants may exist in material, verbal, behavioural and occasionally in relational processes.

In a material process, a *Beneficiary* is either a *Recipient* or a *Client*. A Recipient is one that goods are given to. A Client is one that services are done for. In a verbal process, however, the Beneficiary is the one that is being addressed, and is called *Receiver*, which has been exemplified above. In a relational process, an attributive process may contain a Beneficiary which functions as a Subject in the clause when the verb is in the passive voice. (For more discussion of this, see Halliday, 1985b:132-136, 1994:144-149). Observe the following examples:

[35].

I	want to give	you	some handouts.
Actor	Process: material	Recipient	Goal

[36].

We	have sent	Some research articles	for Deakin University Press.
Actor	Process: material	Client	Circumstance: cause, purpose

[37].

Midori	Asked	me	a question.
Sayer	Process: verbal	Receiver	Verbiage

[38].

It	Takes	me	an hour	to explain this.
Car-	Process: circumstantial	Beneficiary	Attribute	-rier

Range may be described as the element that specifies the range or scope of the process. It can occur in a material, behavioural, mental or verbal process. In a material process, the Range expresses the process itself or the domain over which the process takes place, whereas in a mental process the Range gives a way of interpreting an element that has occurred before. In a verbal process, the Range may express a class, quality or quantity of what is said. Observe the following examples:

[39].

I	Made	a mistake	yesterday.
Actor	Process: material	Range	Circumstance: location, temporal

[40].

The student	is listening to	the lecture	attentively.
Behaver	Process: behavioural	Range	Circumstance: manner, quality

[41].

The journalists	Asked	many questions.
Sayer	Process: verbal	Verbiage/Range

In summary, the process types that may occur in the clause structure of the English transitivity system, and the participant types therein, are presented in the table below.

Table 3.4: Summary of the Process and Participant Types in the English transitivity system (see Halliday 1994:106-149).

No.	Process types	Participant Types		
		First participant	Second participant	Other participant(s)
1	Material	Actor	Goal/Range	Beneficiary: a. Recipient b. Client
2	Mental	Senser	Phenomenon	
3	Relational	a. Carrier a. Identified	a. Attribute b. Identifier	a. Possessed b. Possessor Beneficiary
4	Behavioural	Behaver	Range	
5	Verbal	Sayer	Verbiage/Range	Beneficiary: Receiver

(8). Circumstantial elements

Although circumstantial elements may or may not occur in clauses, more often than not they do occur. In an analysis of the transitivity system with respect to the circumstantial elements, an analysis of circumstantial elements can be done by identifying the types of circumstance associated with the various transitivity processes that have been described previously. Halliday (1994:152-158) has identified that there are nine major types of Circumstance in the English transitivity system, on which an analysis can be based: (1) Extent, (2) Location, (3) Manner, (4) Cause, (5) Contingency, (6) Accompaniment, (7) Role, (8) Matter, and (9) Angle.

Halliday (1994:152) characterises the circumstantial element of *Extent* (including interval) as being either *spatial* or *temporal*. If it is spatial, it is expressed in terms of *distance*, which is associated with some unit of measurement like yards, laps, rounds, years and the like. If it is temporal, it is expressed in terms of *duration*, which is associated with time length. The examples below may clarify these concepts:

[42].

The climbers	have been walking	several times	for ten miles.
Actor	Process: material	Circumstance: extent, temporal	Circumstance: extent, spatial

Halliday (1994:152) also characterises the circumstantial element of *Location* as being either *spatial* or *temporal*. In this, if it is spatial, it is expressed in terms of *place*, i.e. a certain point in place. If it is temporal, it is expressed in terms of *time*, i.e. a certain point in time. The examples below may clarify these concepts:

[43].

This approach	has been utilised	in the language classroom.
Goal	Process: material	Circumstance: location, spatial

[44].

Indonesians	get up	at about five a.m.
Actor	Process: material	Circumstance: location, spatial

Halliday (1994:154) categorises the circumstantial element of *Manner* into three subtypes: (1) Means, (2) Quality, and (3) Comparison. *Means* refers to the means whereby a process takes place, and it is typically expressed by a prepositional phrase/group, with the preposition *by* or *with*. *Quality* is typically expressed by an

adverbial group, with *−ly* adverb as Head. *Comparison* is typically expressed by a prepositional phrase/group, with *like* or *unlike*, or an adverbial group of similarity or difference. The examples below may clarify these concepts:

[45].

The refugees	Went	to the ship	on foot.
Actor	Process: material	Circumstance: location, spatial	Circumstance: manner, means

[46].

The corrupt government	Resisted	shamelessly.
Actor	Process: material	Circumstance: manner, quality

[47].

The daughter	Worked	harder than before.
Actor	Process: material	Circumstance: manner, comparison

Halliday (1994:154-155) categorises the circumstantial element of *Cause* into three subtypes: (1) Reason, (2) Purpose, and (3) Behalf. The circumstantial element of *Reason* refers to the reason for which a process takes place- what causes it. It is typically expressed by a prepositional phrase/group, with *through* or a complex preposition such as *because of*. *Purpose* tells the purpose for which an action takes place - the intention behind it. It is typically expressed by a prepositional phrase/group, with *for* or with a complex preposition such as *in the hope of*. *Behalf* refers to the entity, typically a person, on whose behalf or for whose sake the action is undertaken - who it is for. It is typically expressed by a prepositional phrase/group, with *for* or with a complex preposition such as *for the sake of*. The following examples illustrate these:

[48].

He	died	because of the heart attack.
Actor	Process:	Circumstance: cause, reason

[49].

He	returned	for the sake of revenge.
Actor	Process: material	Circumstance: cause, purpose

[50].

I	am speaking	on behalf of my father.
Sayer	Process: verbal	Circumstance: cause, behalf

Halliday (1994:155-156) categorises the circumstantial element of *Contingency* into three subtypes: (1) Condition, (2) Concession, and (3) Default. The circumstantial element of *Condition* refers to the condition on which a process takes place- on what condition the process occurs. It is typically expressed by a prepositional phrase/group, with *in* or a complex preposition such as *in case of*. *Concession* tells the concession for which an action takes place. It is typically expressed by a prepositional phrase/group, with *in* or with a complex preposition such as *in spite of*. *Default* refers to the default for which an action takes place. It is typically expressed by a prepositional phrase/group, with *in* or with a complex preposition such as *in the absence of*. The following illustrations may clarify these:

[51].

In case of equilibration,	cognition	develops	from states of resolution and certainty.
Circumstance: contingency, condition	Actor	Process: material	Circumstance: location, spatial

[52].

The natural method	brings	applied linguistic research	to classroom allegations,	in spite of serious limitations.
Actor	Process: material	Goal	Circumstance: location, spatial	Circumstance: contingency, concession

[53].

In the absence of certain elements,	a teacher	will give	the students	the benefit of communicatives methods.
Circumstance: contingency, default	Actor	Process: material	Beneficiary: Recipient	Goal

Halliday (1994:156) categorises the circumstantial element of *Accompaniment* into two subtypes: (1) Comitative, and (2) Additive. *Comitative* represents the process as a single instance of a process, in which two entities may be conjoined as a single element. *Additive*, on the other hand, represents the process as two instances, in which two entities share the same participant function, but one of them is presented circumstantially for purposes of contrast. The following illustrations may clarify these:

[54].

I	like to work	with a partner.
Actor	Process: material	Circumstance: comitative, positive

[55].

This book	came	without its cover.
Actor	Process: material	Circumstance: comitative, negative

[56].

I	take out	other materials	as well as ESP materials.
Actor	Process: material	Goal	Circumstance: additive, positive

[57].

Instead of transformation drills,	you	can use	substitution drill.
Circumstance: additive, negative	Actor	Process: material	Goal

Halliday (1994:157) categorises the circumstantial element of *Role* into two subtypes: (1) Guise, and (2) Product. *Guise* represents the meaning of *be* (attribute or identity) in the form of a circumstance, and it corresponds to the interrogative *what as? Product* represents the meaning of *become*, likewise as attribute or identity. The following illustrations may clarify these:

[58].

My student	Presented	a poem	as a token of appreciation.
Actor	Process: material	Goal	Circumstance: role, guise

[59].

His character	changed	into a real terror.
Actor	Process: material	Circumstance: role, product

The circumstantial element of *Matter* relates to verbal processes, that is, it is the circumstantial equivalent of the Verbiage, "that which is described, referred to, narrated, etc." (see Halliday 1994:157-158). It can be probed by the interrogative *what about?*, and it is typically expressed by prepositions such as *about*, with a complex preposition such as *with reference to*. Matter frequently occurs with both verbal and cognitive mental processes. Consider these illustrations:

[60].

The president	talks	of many controversial things.
Sayer	Process: verbal	Circumstance: matter

[61].

People	are thinking	about a possible early election.
Actor	Process: mental, cognition	Circumstance: matter

The circumstantial element of *Angle* also relates to verbal processes, not to the Verbiage as is the case of Matter, but to the Sayer (Halliday 1994:158). The simple

preposition expressing this function is *to*, but, like Matter, it is frequently

expressed by a complex preposition such as *according to, in the view/opinion of.*

Observe this example:

[62].

According to Piaget,	that critical stage for FLA and SLA	appears	at puberty
Circumstance: angle	Actor	Process: material	Circumstance: location, temporal

In summary, then, the circumstantial element types that may occur in the clause

structure of the English transitivity system can be presented as in the table below.

Table 3.5: Summary of the Circumstantial Element Types in the English Transitivity System (see Halliday 1994:152-158).

No.	Major types of circumstance	Subtypes
1	Extent	a. Space: Distance b. Tempo: Duration
2	Location	a. Space: Place b. Tempo: Time
3	Manner	a. Means b. Quality c. Comparison
4	Cause	a. Reason b. Purpose c. Behalf
5	Contingency	a. Condition b. Concession c. Default
6	Accompaniment	a. Comitation b. Addition
7	Role	a. Guise b. Product
8	Matter	
9	Angle	

The experiential meaning within the semiotic space of the ideational component of

language has been presented conceptually and descriptively. I shall move on to

presenting the logical meaning within the semiotic space of the ideational component of language.

3.2.3.2.1.2 The Logical Meaning

In the interpretation of a clause complex, Halliday (1985b, 1994) has introduced the fourth component of meaning which is not required in an analysis of a single clause: the *logical* component. The logical component of meaning is the meaning in the functional semantic relations between clauses that make up the logic of natural language. The logical meaning of language (clause), which embodies the functional semantic relations between clauses that make up the logic of natural language, is realised by the *clause complexity system* of language, which is concerned with the logico-semantic and interdependency relations.

The logico-semantic and interdependency relations between clauses are measured in terms of the degree and types of interdependency relations in the system. The interdependency system, or the *taxis*, is concerned with the *paratactic* and *hypotactic* relations. In a paratactic interdependency relation system of clauses, the relationship between two or more clauses is that they do not depend on each other, in the sense that their relationship is one of equal status. The notation for this kind of relationship is represented by a numerical system using numbers such as: (1, 2, 3, etc.). For this, observe the following example of clause analysis:

[63].

Yesterday	we talked about morphemes	and we talked about allomorph too.
	Primary 1	Secondary 2

In a hypotactic relationship, both clauses are not equal in their status. In this relationship, one clause is dependent on the other. It is the relationship of the dependent clause and the dominant clause. The notation for this kind of relationship is represented by the Greek notation [   ], [   ], [   ]. Observe the following example:

[64].

The KGB agents learn about testing	because they want to use it as an instrument of torture.
Primary α	Secondary β

Halliday (1994:216-220) states that the logico-semantic system has two relationship types of clauses: (1) the logico-semantic system of *expansion*, and (2) the logico-semantic system of *projection*. When the secondary clause expands the primary clause in various ways, the relationship is one of expansion. In this, the relationship may be one of *elaboration*, *extension*, or *enhancement*. The relationship is expressed in this notation: (=; +; x). However, when the secondary clause is projected through the primary clause, the relationship is one of *projection* type.

The projected clause may be a *locution* or an *idea*. This logico-semantic system of expansion and projection is interpreted specifically as an inter-clausal relation, i.e. a relation between processes (Halliday 1994:216). The relationship is expressed in this notation: ("), and ('). The distinction between the projecting clause and the projected clause is important and relevant in the interpretation of verbal and mental processes in particular, in which both clauses are to be analysed as distinct clauses.

Observe the examples of the logico-semantic system of the projection type as shown in the table below.

Table 3.6: Projection in English (cf. Halliday 1994:220).

Interdependency system: Taxis ('Tactic' system)		
Projection	Paratactic: Quote	Hypotactic: Report
Verbal process Locution	She said: 1 "I am right". "2	She said α she was right. "β
Mental process Idea	He thought: 1 "I can follow this lecture". '2	He thought α he could follow the lecture. 'β

3.2.3.2.2   The Interpersonal Meaning

As has been stated previously, the interpersonal meaning is an interpretation of language in its function as an exchange, which is a *doing* function of language; it is concerned with *language as action* (see e.g. Halliday 1978, 1994). This meaning represents the speaker's meaning potential as an intruder that takes into account the interactive nature of relations between the addresser (speaker/writer) and the addressee (listener/reader).

At the grammatical level of interpretation with respect to the clause function, it is interpreted that the clause is also organised as an interactive event that involves speaker, or writer, and audience (listener or reader). Clauses of the interpersonal meaning function as clauses of exchange, which represent speech role relationships. As Halliday (1985b:68-71) suggests, whenever two people use language to interact, one of the things they do with it is establishing a relationship

between them. In this, he sets out two most fundamental types of speech role or function: (1) *giving*, and (2) *demanding* (Halliday 1994:68-69).

The interpersonal meaning of language (clause) in its function as an exchange, in which clauses of the interpersonal meaning that function as clauses of exchange representing the speech role relationships, is realised by the *mood system* of language (clause). The mood system of the clause is represented by the mood structure of the clause, which comprises two major elements: (1) mood, and (2) residue. For discussion of the interpersonal meaning in this sense, see for example Halliday 1994:68-105. In this respect, the functional constituents that are involved in an exchange typically have *mood-residue* structures. A *mood* element of an English clause typically consists of a *subject* and a *finite*, whereas a *residue* element consists of a *predicator*, one or more *complement(s)*, and any number of different types of *adjuncts*.

An act of speaking is an interact, i.e. an exchange, in which there is something either given, which implies there is something received, or else demanded, which implies there is something given. If not, there is no interaction. In other words, in an interaction involving speaker and listener, the speaker is either giving something, which implies that the listener is receiving something, or else demanding something, which implies that the listener is giving something in response. What is exchanged (demanded/given or given/received) is a kind of commodity, and the commodity exchanged falls into two principal types: (1) *goods-&-services*, and (2) *information*. These two variables or types of commodity exchanged define the four primary speech functions of (1) *offer*, (2) *command*, (3)

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statement, and (4) *question*. These speech roles in exchange and the commodities exchanged are shown in the table below.

**Table 3.7: Speech Functions and Mood Structures (cf. Halliday 1994:69, Martin *et al.* 1997:61-63).**

Commodity Exchanged / Role in Exchange	(1). Goods-&-services	(2). Information
(a). Giving	Offer: *Would you have tea please?*	Statement: *The minister is delivering a speech.*
Grammatical realisation:	Mood: indicative, interrogative, yes/no, positive	Mood: indicative, declarative, non-exclamative, positive
(b) Demanding	Command: *Don't shoot the innocent!*	Question: *What does the president do overseas?*
Grammatical realisation:	Mood: imperative, negative	Mood: indicative, interrogative, wh-, positive

The interpersonal meaning of the clause can be observed on two levels. On the first level, the speaker/writer as the producer of the clause can speak/write from a position carrying the authority of a discipline or an institution. In this, the way the interpersonal meaning is delivered is determined by the knowledge or power relationship existing between the speaker/writer and the listener/reader. On the other level, the speaker/writer may choose to communicate with the listener/reader from a position as a person, with no authority of a discipline, an institution, or the like.

The exchange of *information* typically occurs through the grammatical system of an *indicative* mood type. Within this system, a *statement* is usually realised by a *non-exclamative declarative* type but it could also be realised by an *exclamative*

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declarative type; and a *question* is usually realised by an *interrogative* which may be of a *polar* (*yes/no*) type or a *content* (*wh-*) type. The exchange of *goods-&-services* typically occurs through the grammatical system of an *imperative* mood type. Within this system, an *offer* is usually realised by a *positive imperative* type but it could also be realised by some other mood type, for example by a *polar* (*yes/no*) *interrogative* sub-type of the indicative mood type; and this holds true with a *command*. For a simple 'system network' of the English mood types, see the figure below.

Figure 3.7: A simple 'system network' of English Mood Types (cf. e.g. Halliday ....., Martin *et al.* 1997:61-63).
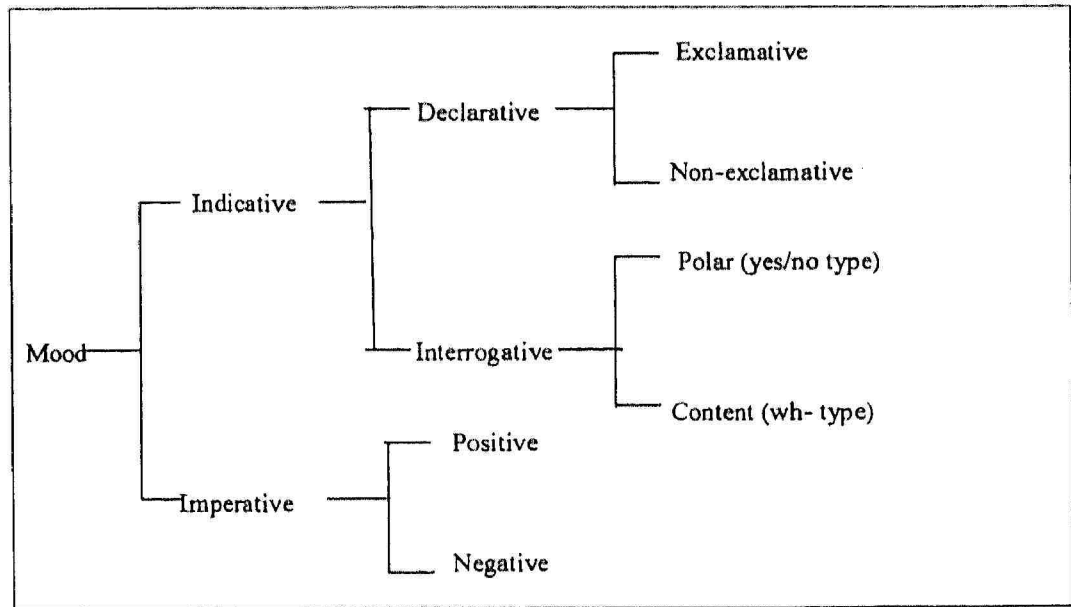
Observe the instance of the mood-residue structure as expressed in the clause below:

[65].

I	am	talking	about functional and notional concepts.
Subject	Finite	Predicator	Adjunct
M o o d		R e s i d u e	

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The mood element represents that part of the clause that is made up of the Subject *I* and the Finite element *am*, whereas the residue consists of the Predicator *talking* and the Adjunct *about functional and notional concepts*. In the case of exchange of information, the focus is on the maintenance of a proposition. In other words, the clause takes on the form of a *proposition*. The semantic function of the mood element is in its role of maintaining the interactive value of the clause as exchange. When the mood element remains constant, so will the proposition. When the proposition in question is changed, then this will involve changing one of the features of mood. The role of the Subject is to provide some reference point by which to affirm or deny such analysis.

The speech function is realised through the exchange system, which distinguishes "primary knower or actor (i.e. the person who authoritatively controls the information being exchanged, or who will carry out the action being transacted) from secondary knower or actor (i.e. the person who wants to know the information being exchanged or for whom the action being transacted will be carried out)" (Martin 1982:35) Within the speech function network, for every initiation of an exchange, there will be either an expected response, or else a *discretionary alternative*, as Halliday calls it (see Halliday). For example, the initiation *statement* would have the expected response *acceptance*, and the discretionary alternative *contradiction*.

3.2.3.2.3 The Textual Meaning

The textual meaning of language is an interpretation of language in its function as a message, which is a *text-forming* function of language (see e.g. Halliday 1978, 1994). This is interpreted as a function that is intrinsic to language itself, but it is at the same time a function that is extrinsic to language, in the sense that it is linked with the situational (contextual) domain in which language (text) is embedded (see e.g. Halliday 1978, Halliday & Hasan 1985). In other words, it is a *relevance* function, an interfacing function that makes language (text) relevant internally (i.e. to itself) as well as externally (i.e. to the situation (context) in which language or text is used). This is an enabling function that enables one to distinguish a text as a functional or contextually motivated language on the one hand, from a nontext as a language *in vacuua* on the other.

At the clause level, the textual meaning is concerned with how intra-clausal elements are organised to make meanings. At the text level, it is concerned with how inter-clausal elements are organised to form a unified whole text that makes meanings. In this, the textual function indicates the way the text is organised or structured.

The textual meaning of language (clause) in its function as a message is realised by the *theme system* of language (clause). The theme system of the clause is represented by the thematic structure of the clause, which comprises two major

elements: (1) theme, and (2) rheme. For discussion of the textual meaning in this sense, see for example Halliday 1994:37-67.

At the clause level, the theme is realised as the *departure point* of the clause for the message. Halliday (1985:38, 1994:38) defines *theme* as follows:

> "The Theme is one element in a particular structural configuration which, taken as a whole, organizes the clause as a message; this is the configuration of Theme + Rheme. A message consists of a Theme combined with a Rheme. Within that configuration, the Theme is the starting-point for the message; it is the ground from which the clause is taking off" (Halliday 1994:38).

Matthiessen's definition of *theme* runs in the following:

> "THEME is a set of textual systems in the clause providing the resources for organizing the meanings expressed by the elements of the clause as a message where some element or elements are given the status of the local environment (context) in which the clause is to be interpreted and the other elements are given the status of information to be interpreted in that local environment" (Matthiessen 1995).

Matthiessen further explains:

> "Using the metaphor that an unfolding text is a movement through semantic space, we can say that the local environment is the point of departure in the interpretation of the clause as a message. The different textual statuses that are differentiated in this way are realized structurally as Theme^Rheme" (Matthiessen 1995).

The clause theme structure is a grammatical structure, which arises out of semantic choices made at each of the grammatical ranks of group, clause and sentence. The hypothesis is that different types of thematic progression correlate with stylistic differences whilst the contents of themes correlate with the nature of a text. On the

other hand, the *rheme* is the part of the message in which the theme is developed. It is where the *new* or 'unfamiliar' information is contained (Eggins 1994:275). For the discussion of themes at different levels of abstraction and realisation which may be referred to as simple-theme, hyper-theme, macro-theme, super-theme, ultra-theme, etc., see for example Martin (1992:437).

In an analysis of a thematic structure of a text, it is possible to examine language in terms of Halliday's three metafunctions - the textual, the interpersonal and the ideational. An analysis of simple-theme or clause theme (i.e. theme at the clause level) is observable in the illustration below.

6].

Right,	students,	today	we	look at morphology and morphophonemics.
Textual	Interpersonal	topical		
T h e m e				R h e m e

As the above clause represents, the theme choices in the language may be of three kinds: (1) textual, (2) interpersonal, and (3) topical. The *topical theme* creates the *topic* that the speaker (i.e. *we* in the above case) chooses to make the point of departure of the message. The *interpersonal theme* (Eggins 1994:278) occurs at the beginning of a clause when a constituent is assigned a Mood label (the unfused Finite, Modal Adjuncts: Mood, Polarity, Vocative and Comment). One example of this is the address term *students* shown in the clause above. The *textual theme* give thematic prominence to textual elements and has the function of linking one clause or clause element to another clause or clause element, whereby all clauses or clause elements are related to each other as such that they form a unified whole

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text within contexts (see the *Right* in the illustration). The *rheme* is *look at morphology and morphophonemics*, which is the part of the message to which the theme is developed. In summary, language resources for exploration are observable in the figure below.

Figure 3.8: Conceptualisation of Language as a Resource for Meaning (Matthiessen, Nanri and Licheng 1991:5).
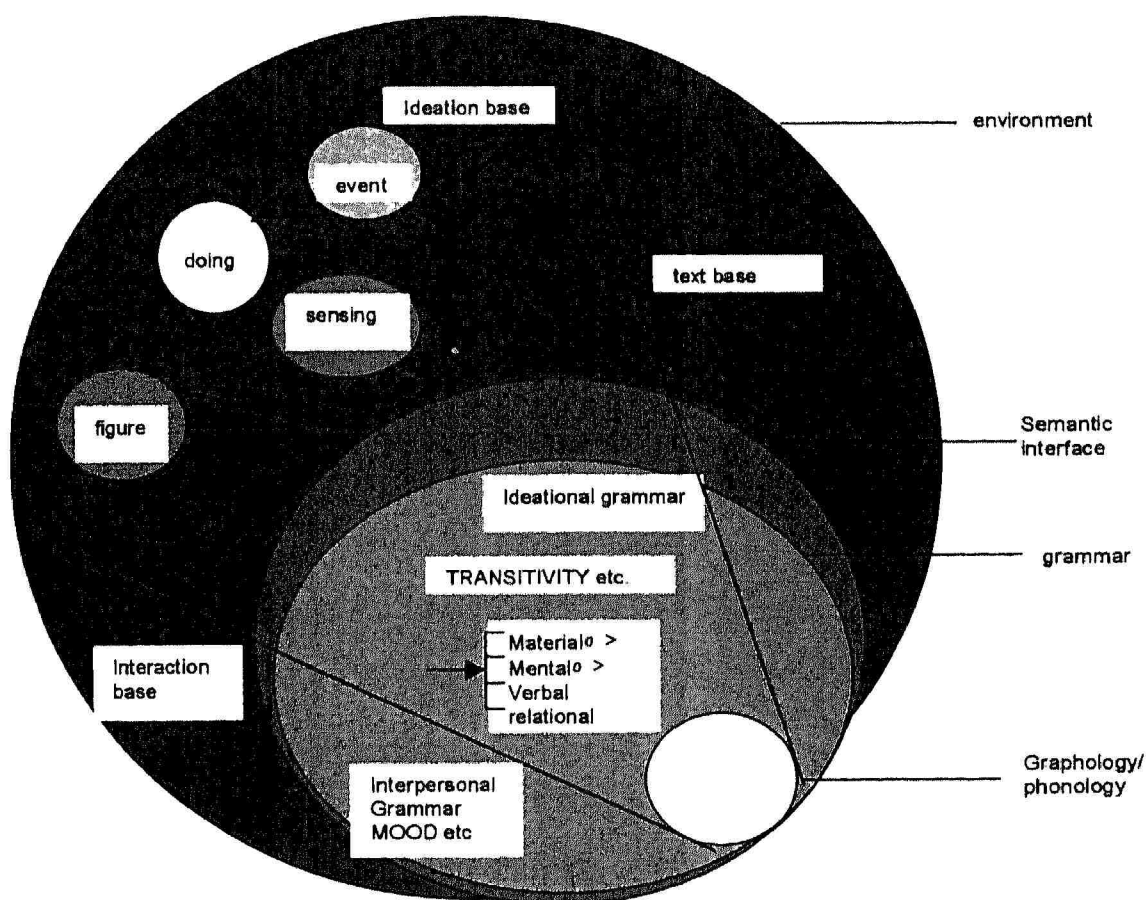
For the ideational (topical), interpersonal and textual themes related to the grammatical functions and classes and their realisations in clauses, see the table below cited from Matthiessen.

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Table 3.8: Metafunctions as Themes, Theme Realisations in Grammatical Functions and Classes, and Instances in Clause Expressions (Matthiessen 1995b).

metafunction as theme	grammatical (micro) function	grammatical class	example
Ideational (topical)	Participant/Subject	Nominal group	**This is a very delicious dish** suitable for a first course, a luncheon or main dish at a buffet. **Who** is afraid of Virginia Wolf?
		Clause	**That he doesn't like it** is obvious
	Circumstance/Adjunct	Prepositional phrase	**Along its northern edge,** it stretches 240 miles
		Adverbial group: experiential	**Carefully** fold in egg whites and set the batter aside.
	Participant/Complement	Nominal group	**This butterfly** Mathew was tentatively able to identify **Which** do you prefer?
	Process	Verbal group	**Said** he: "There will be.." **Pour** the sauce over the fish
Interpersonal	Finite	Verbal group (finite verb)	**Was** it dark?
	Vocative	Nominal group	**Ferdinand,** what is structuralism?
	Adjunct	Adverbial group: interpersonal	**Regrettably,** that kind of attitude has not been limited to the Reagan administration.
Textual	Conjunctive	Adverbial group: textual (conjunction group)	**Meanwhile** take a sharp knife
	Continuative	continuative	**Oh yes,** they have got a wheelbarrow in that van.

Language functions, use and metafunctions have been described, which are based on Halliday's theoretical framework and model in particular. Semiotically moving up one level above language, one will find the situational (discoursal) dimension of the overall semiotic space of language-in-context complex, and this is the focus of the following discussion.

3.2.3.3 Situational (Discoursal) Dimension: Field, Tenor, Mode

The terms *situation* and *discourse* in the heading above may be understood and interpreted differently by different people, and therefore they need clarification. The term *situation* is being used here to represent the semiotic space of GSFLT's notion of the *context of situation*, within which you have two major semiotic dimensions: (1) the *dialectal* semiotic dimension, and (2) the *diatypic* semiotic dimension. As this study interprets it, the dialectal dimension is concerned with *language-in-context according to the user*, in which you have the conceptual categories such as *social dialect, geographical dialect*, etc. The diatypic dimension, on the other hand, is concerned with *language-in-context according to the use*, within which you have the conceptual categories of *field*, *tenor* and *mode*.

Specifically, the term *situation* here is being used in the general sense of Halliday's *context of situation*, which is roughly equivalent to the general sense of Gregory's *discourse*, except for the fact that the notion of 'register' is located *within the discourse domain* in Gregory's model, which means register is something contextual (i.e. specifically, situational in Halliday's term), whereas in Halliday's model register is at the semantic level – meaning it is located *within the language domain*, not above it, i.e. it is *not* something contextual (situational) (cf. e.g. Halliday 1987:610, Young 1990:70). In addition, as has been pointed out previously, Halliday's situational context is also roughly equivalent to the general sense of Martin's *register*, except for the fact that Martin's register is defined and

treated as a *connotative* semiotic in his stratified semiotic modelling of language-in-context (c.f. e.g. Halliday 1991:8, Matthiessen 1993:272, Martin 1993:158).

The focus of the conceptual statements and descriptions here is on the field, tenor and mode variables, which are interpreted by Halliday as features of the context of situation or of the situational context (cf. e.g. Halliday 1987:610). In this respect, to avoid misunderstanding, it would be more appropriate to have expressions such as *field of situation* for Halliday's theoretical model, *field of register-in-discourse* for Gregory's model, or *field of register* for Martin's model. Leaving this question of conceptual labelling to those who are concerned with the world of terminology, I shall proceed with the first variable, followed by the other two variables respectively, and for practical reasons the widely known terms are still maintained: (1) field of discourse (or *field*, for short), (2) tenor of discourse (or *tenor*), and (3) mode of discourse (or *mode*).

(1). Field of discourse

Field as the first contextual variable that characterises the extrinsic functionality of the situational context can be described as follows:

> "the social action: 'what is actually taking place'. [This] refers to what is happening, to the nature of the social action that is taking place: what [activity/topic] is it that the participants are engaged in, in which the language figures as some essential component" (Halliday & Hasan 1985:12).

The analysis of field would be incomplete if an examination of its text-forming properties was not undertaken. As Halliday (1976:23) puts it, a text must be

register. Martin (1986) defines field as "a set of activity sequences oriented to some global institutional purpose", and he includes taxonomies, configurations and activity sequences in the discussion of field of discourse. With all these, the analysis of field of discourse becomes broader and richer. It is argued that the lexical relation of items and the taxonomic structure must be a corollary since they together define a text. In this respect, the discussion of field, according to Martin (1992:292), can be broken down into the following:

> (1) taxonomies of actions, people, places, things and qualities,
> (2) configurations of actions with people, places, things and qualities and of people, places and things with qualities; and
> (3) activity sequences of these configurations.

Following the GSFLT's hypothesis that the *intrinsic* functional organisation of language closely interacts with and corresponds to the *extrinsic* functional organisation of social context, it is argued that field is closely related to the ideational metafunction, tenor to the interpersonal, and mode to the textual (see e.g. Halliday 1978: 143, Martin 1993:145-146). In this, field is construed by the ideational, tenor by the interpersonal, and mode by the textual.

With reference to Martin's conceptual statements, field would be characterised by the dimensions of the *taxonomies*, the *configurations* and the *activity sequences* stated above. In this, any discussion of field that is modelled as interacting with the ideational function of language would focus on characterising the field in terms of the taxonomies, configurations and activity sequences, moving downward to focussing on characterising the ideational function in terms of its experiential and logico-semantic systems and representations as realised by the transitivity and

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clause complexity systems and representations. In other words, any analysis of field would be associated with an analysis of the experiential and logico-semantic aspects within the transitivity and clause complexity system representation analyses.

(2). Tenor of discourse

Tenor as the second contextual variable that characterises the extrinsic functionality of the situational context can be described as follows:

> "the role structure: 'who is taking part'. [This] refers to who is taking part, to the nature of the participants, their statuses and roles: what kinds of role relationship obtain among the participants, including permanent and temporary relationships of one kind or another, both the types of speech role that they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved. ..... [This notion includes what Halliday includes what Halliday 1978:33 refers to as the "degree of emotional charge" in the relationship.]" (Halliday & Hasan 1985:12).

Internally, tenor is in turn characterised by three dimensions: (1) status, (2), contact, and (3) affect (Martin 1992:526), or (1) power, (2) contact and (3) affect (Poynton 1985:77). In this respect, any discussion of tenor that is modelled as interacting with the interpersonal function of language would focus on characterising tenor in terms of the *status, power, contact* and *affect*, moving downward to focussing on characterising the interpersonal function as realised by the mood system and representation. In other words, any analysis of tenor would be associated with an analysis of the interpersonal aspects within the mood system representation analysis.

Poynton (1985:79-80) acknowledges that (1) the dimension of *power* "is realised primarily in terms of linguistic choices on the discourse stratum and at clause rank within lexicogrammar, with the equality or inequality of interactants which is indicated by the extent of reciprocity of those choices", (2) the dimension of *contact* "is realised primarily within lexicogrammar, particularly in terms of lexis but also at all ranks of grammar: clause, group and morpheme", and (3) the dimension of *affect* "is realised primarily at group rank and below within lexicogrammar and also, most importantly, on the phonological stratum in terms of variation in intonation, rhythm, rate of speech, etc.".

(3). Mode of discourse

Mode as the third contextual variable that characterises the extrinsic functionality of the situational context can be described as follows:

> "the symbolic organization: 'what role language is playing'. [This] refers to what part language is playing, what is it that the participants are expecting the language to do for them in the situation: the symbolic organization of the text, the status that it has, and its function in the context, including the channel (is it spoken or written or some combination of the two" (Halliday & Hasan 1985:12).

Halliday continues, "..... and also the *rhetorical mode*, what is being achieved by the text in terms of such categories as persuasive, expository, didactic, and the like" (Halliday & Hasan 1985:12). Halliday's *rhetorical mode* is set up to capture the dimension of what would be referred to by people in general as *goal*, something to be achieved by the text. This rhetorical mode is treated under *genre* in Martin's model (Martin 1993:166).

As has been indicated, mode is the kind of role that language is playing in a text-creating social interaction. Hasan specifies mode of discourse-in-text into two dimensions: (1) channel, and (2) medium (see Halliday & Hasan 1985). As I interpret it, the notion of *channel* relates to the question of whether the text comes to the participants through their eyes or whether the text comes to the participants through their ears, finger tips or other body parts or senses. In the first case, it is *visual*; in the second case, it is *non-visual*. On the other hand, the notion of *medium* relates to the question of whether the text comes to the participants when the text is still being processed or created (not yet finished, still a process), or whether the text comes to the participants when the text has already been processed or created (already finished, already a finished product). In the first case, it is *spoken*; in the second case, it is *written*. For more discussion of mode with respect to channel and medium in these senses, see Hasan (Halliday & Hasan 1985).

Gregory's major classification of medium is that it falls into two dimensions: (1) speaking, and (2) writing. If it is *speaking*, it can be *spontaneously* speech or *non-spontaneously* speech. If it is *writing*, it can be *written-to-be-spoken*, *written-to-be-spoken-as-if-not-written*, or *written-not-necessarily-to-be-spoken*. For further details of the classification, see for example Gregory (1967) and Gregory & Carroll (1978:37-47). Taking up Gregory's proposal, Benson and Greaves (1973:82) further divide spontaneous speech into *monologuing* and *conversing*, as described in the following:

> "Monologuing is the speaking by one individual in such a way as to exclude the possibility of interruption by others. Conversing is speaking in such a way as to invite the participation of others" (Benson & Greaves 1973:82).

Martin (1984:26) states that mode can be interpreted in terms of *distance* which can be further divided into (1) experiential distance, and (2) spatial/interpersonal distance. The distance between speaker and listener is known as *feedback* which can be further divided into (1) immediate feedback, and (2) delayed feedback.

A spatial/interpersonal distance mode of the *immediate* feedback type may be represented by an active casual conversation, or an active conversing lecture, whereas a spatial/interpersonal distance mode of the *delayed* feedback type may be represented by a one-way communication such as that of a radio mode. On the other hand, an experiential distance may be represented by a distance between language and the social process occurring (Eggins 1994:54).

With reference to lecture discourse mode, it can be characterised that immediate feedback is the active conversing lecture while the delayed feedback is apt for monologuing lecture. Referring to the experiential distance, for example, in the conversing lecture language is used for asking questions, for checking, explaining and giving tasks so the patterns flow . In such a situation, it is the language as action. But where the mode is not spontaneous and monologic, the language is used as reflection.

3.2.3.4   Genre/Phasal Dimensions

(1).   Genre

As has been pointed out previously, Halliday (1978:34) places genre within the situational semiotic space of mode, specifically referring to it as a *rhetorical mode*. In this, genre has a structure that he calls *generic structure*, which gives a text a complete characterisation of texture. Hasan (1978, 1985, 1994, 1995) adds that *register* and *genre* are interchangeable terms referring to the *text type* produced in any context of situation in one semiotic system. Both register and genre merge because both notions account for where the various genres come from and both explain how they are motivated linguistically.

However, Martin treats *genre* in a wider sense, referring to it as a contextual (cultural) variable, which is interpreted as a connotative semiotic, and defining it as "a staged, goal-oriented, purposeful activity in which speakers engage as members of a given culture" (Martin 1984:25). In this, genre is a term that is defined to capture the notion of context of culture, which stands as one of the semiotic systems outside language (i.e. two levels above it), which is not intrinsically part of his register plane but one level above it. In this respect the relation between genre, register and language is one of realisation: genre is realised by register and language, register is realised by language. This being the case, the general notion of *rhetorical purpose* or Firth's *effects* (1950), Gregory's *functional tenor* (1967), Ure and Ellis's *role* (1977), Halliday's *rhetorical mode* (1978) or Fawcett's *pragmatic purpose* (1980) has been conceptualised more globally in

Martin's sense of the term *genre* (1984) which is in some sense associated with Bakhtin's global notion of *speech genre* (1986:60).

To elaborate Martin's notion of genre stated above, firstly, a genre is a purposeful activity in the sense that it is an activity that has a purpose. Secondly, the activity in question is goal-oriented in the sense that it is oriented towards achieving a common goal. And thirdly, the activity is staged in the sense that it has stages or steps to achieve the goal. As a social activity, *a* genre represents people's way of meaning and saying that is characteristic of a given culture in which speakers/listeners as members of the culture live.

The stages in genre are step-by-step activities that are carried out as semiotic processes for the purpose of arriving at the shared goal of communication through language. A genre is realised and characterised by a structure characteristic of its own, and Martin (1984) refers to that structure in question as *schematic structure*, which is roughly equivalent to Halliday's generic structure. A schematic structure of a genre represents an overall organisational pattern of the genre-in-text. When speakers/listeners as members of a certain culture use a language, they interact socially and become the producers of a genre of a particular kind, and this genre is the speakers/listeners' product characteristic of the given culture. That is, the speakers/listeners' genre has certain distinctive properties or features of its own. Genres may be classified into two major categories: story genre and factual genre. Each of these has various types. Narrative (e.g. moral tale, myth, serial, spoof), recount, anecdote and exemplum are examples of story genre whereas description, report, (auto)biography, procedure, exposition, explanation, discussion and

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exploration are examples of factual genre. The figure below exemplifies a schematic structure of an exposition genre.

Figure 3.9: A schematic structure of an exposition genre (MEDSP 1989:17).
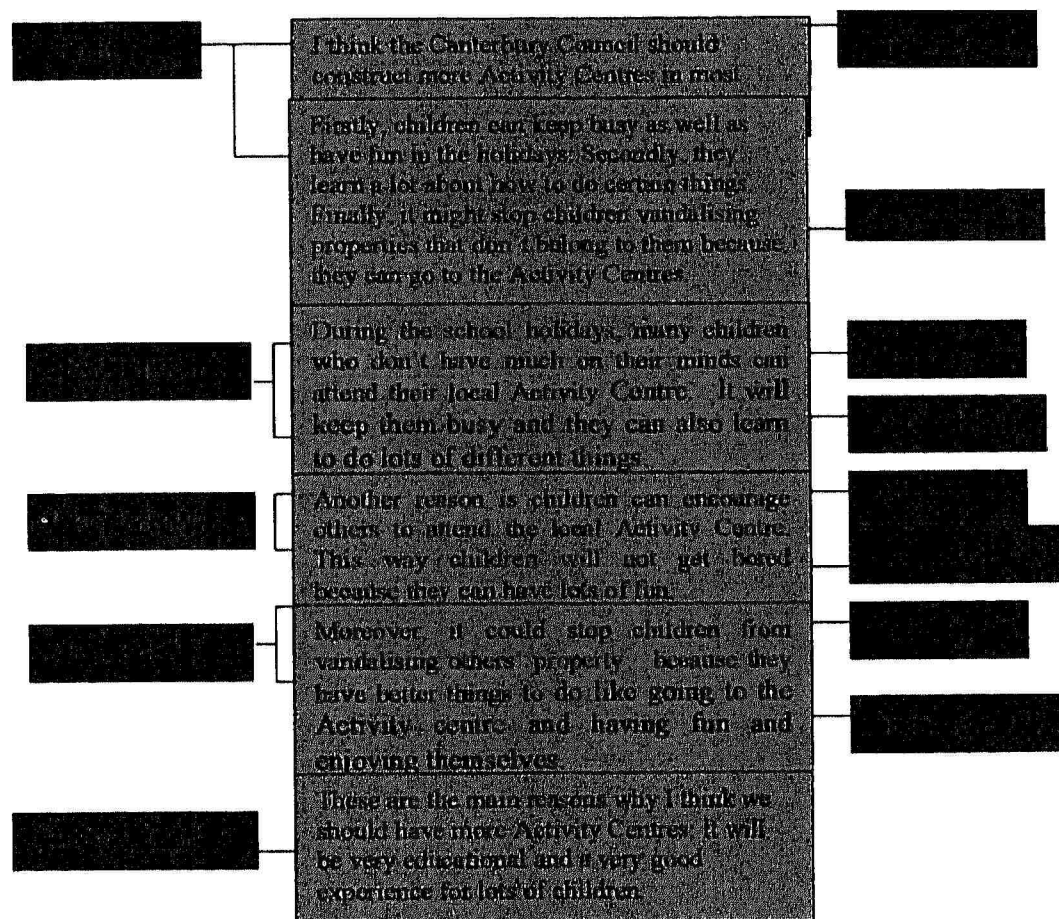
Gregory (1967) and Gregory and Caroll (1978) define genre as the organisation of those patterns of language variation, which is related to the social intention of the speaker. Gregory (e.g. 1967) initially treated the genre value under the tenor variable as a contextual category of language variation (i.e. of diatypic variety differentiation), in which it was specifically formulised under the notion of

functional tenor as a sub-variable of tenor. In its development, however, Gregory has made modifications to the model, one of which is that he no longer distinguishes between personal and functional tenors, as is clearly indicated by the following statement:

> "..... and that it gave too limited a view of communicative function by confining it to the interactive relationship. ..... there is no place for a functional tenor with multi-functional realization, as a dimension of variety on a par with field, mode and personal tenor, all of which had a corresponding functional realization: ideational, textual and interpersonal, respectively" (Gregory 1988).

(2). Phase

Gregory uses (1985) the term *discourse* to refer to what Halliday and Hasan (1976, 1985) call *text*, which is defined as "a stretch of language activity which functions as a whole in its environment (Gregory 1985:126). To describe "the linear or dynamic progress of discourse" or to characterise "the dynamic instantiations of register[i]al choices in a particular discourse", Gregory proposes *phase* and *transition* as two conceptual components in the semiotic space of his defined discourse plane (Gregory 1985:127). He argues further that phase:

> "can be thought of as a very delicate statement of *register realization* because particular fields, modes, personal and functional tenors of discourse are actualized by particular selections from the functional systems" (Gregory 1985:127).

Gregory defines phases as:

> "strands of discourse that recur discontinuously throughout a particular language event and, taken together, structure that event. Phases recur and are interspersed with others resulting in an interweaving of threads as the discourse progresses" (Gregory 1988).

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Or in Stillar's words, phases are:

> "stretches of discourse, continuously or discontinuously realized, exhibiting consistency and congruity in the codal selections being made to encode ideational, interpersonal and textual meaning" (Stillar 1991:105).

As has been indicated above, Gregory's notion of phase in its relation to register is explained as follows:

> "..... it is perhaps best to reserve register for the configuration of the linguistic meaning resources that the members of a culture typically associate with a given generic situation and to use *phase* to characterize the dynamic instantiations of registerial choices in a particular discourse" (Gregory 1985:19).

Furthermore, in Gregory's terms (1985) the relation between phase at the discourse plane and metafunctions at the semology stratum of linguistic code is one of characterisation:

> "It [phase] characterizes those stretches of text in which there is a significant measure of consistency in what is being selected ideationally, interpersonally, and textually" (Gregory 1985:127).

In this, as Young (1990:43) points out, phases are identified particularly on the basis of consistency in metafuctional selections. Ideational consistency means that the ideational grammar representation particularly with respect to the transitivity process and participant types and logico-semantic and interdependency relation types must be consistent (similar) throughout occurrences of the given phase; interpersonal consistency means that the interpersonal grammar representation particularly with respect to the mood types, modality types and values, attitudinal elements and speech functions must be consistent; and textual consistency means

that the textual grammar representation particularly with respect to the theme selection must also be consistent.

Comparatively, while Martin's model offers the notion of schematic structure (beginning-middle-end structure of genre-in-text) which is represented in stages that seem to restrict themselves to the linear unfolding of discourse or text, Gregory's model offers the notion of phasal structure which is not tied up to the linearity of sequences of discourse or text. The argument is that the generic structure of discourse-in-text may *not* always be a static beginning-middle-end structure represented in 'fixed' distinctive stages; it may have a dynamic structure and this needs to be represented in *dynamic phases* which allow themselves to occur repeatedly or recursively in the discourse or text development or process. Briefly, then, Gregory's phasal analysis of discourse or text is characterised by the following features: (1) it does not restrict itself to the linear unfolding of a discourse or text, and (2) it treats discourse as process rather than object or product (see Young 1990:45 and Gregory in press).

In my general observation the dynamic nature of generic structure is evident in the case of lecture discourse in particular, in which one phase may or may not necessarily be tied to other phases in static or restricted one-to-one stages. In this respect, a generic structure of a discourse may be relatively 'static' in which case it can be said that the discourse in question develops in stages, or it may be dynamic in which case the discourse does not develop in static stages. Martin's schematic structure model may work in the first case but not in the second, whereas Gregory's phasal structure model may work in both cases.
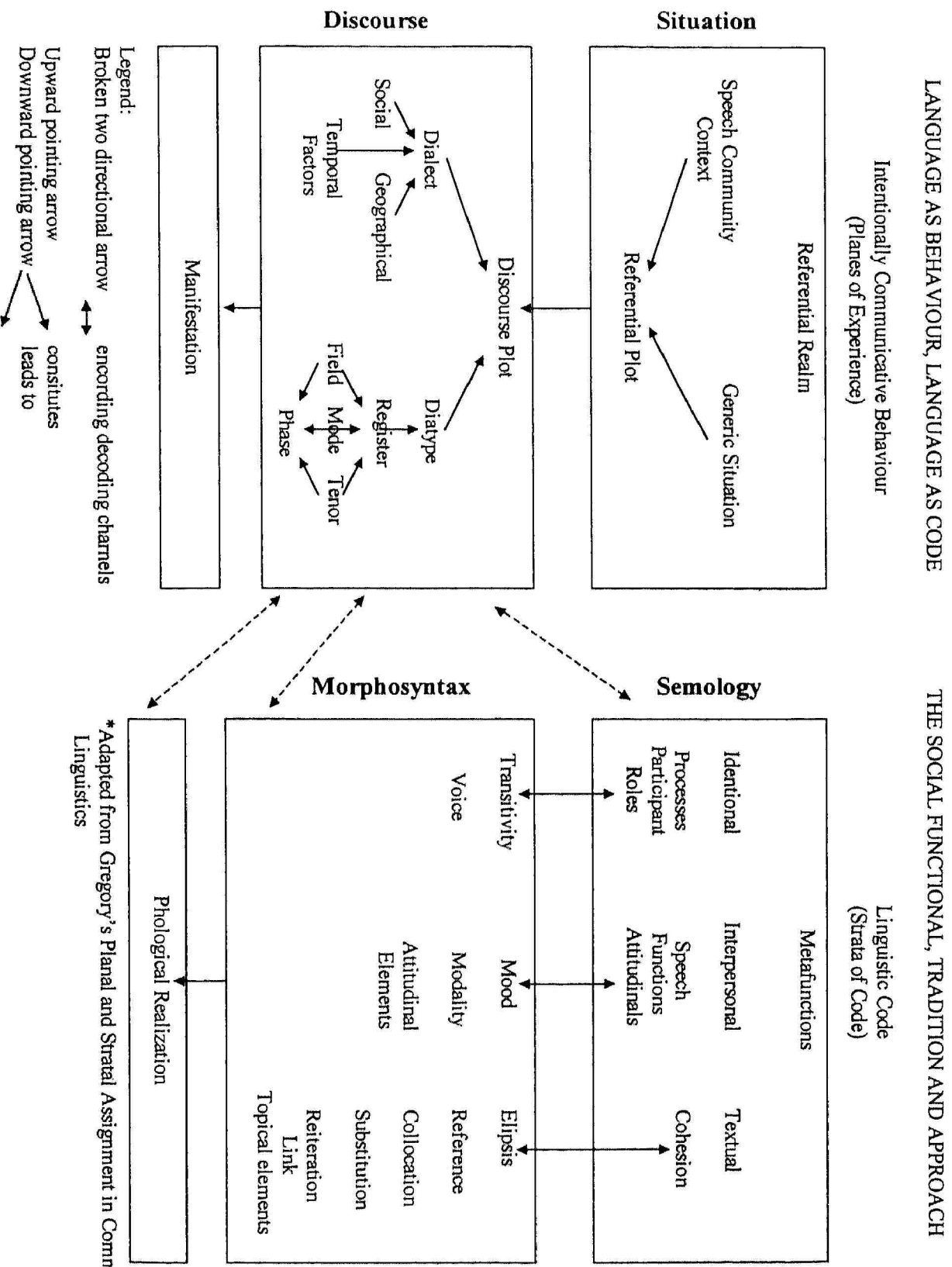
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(3). Young's Phasal Structure Model

As has been pointed out, Young (1990) adopts and develops Gregory's communication linguistics model (1985, 1988) for her applied study of lecture discourses in a Canadian university. Young's analysis focuses on phasal structures of lecture discourses in which lecturers give lectures and provide written notes for the lectures. In this, Young is able to identify and describe the following lecture discourses in which each lecture discourse is characterised by a particular phasal structure: engineering discourse, sociology discourse, and economics discourse. Young's Gregory-based conceptual model is observable in Figure 3.10 in the next page and the table below provides a sample of Young's phasal analysis with a text fragment taken from her research data.

Table 3.9: A sample of Young's Phasal Analysis of Discourse (Young 1990:235, 287).

Phases	Text fragment
Discourse structuring	Anyhow, okay, root solving is gonna be the first topic in the numerical analysis, uh, topic that we're gonna be dealing with. So we're gonna leave FORTRAN alone for say, for, a little while and then, uh, we're gonna through root solving and possibly, uh, linear equations, and then we'll come back to more, uh, more FORTRAN.
Content	Okay so the problem of root solving, essentially, uh, we know that there are certain kinds of equations that you can solve in closed form. So if we get an equation like 'seven x plus five is equal to four x plus three' or if we have an equation, let's say three x squared plus two x plus one is equal to zero then we know that there are ways in which we can get an explicit solution.
Interaction	Okay?
Content	We can solve this. X here is equal to two minus two thirds, etcetera. Here we can say that, we can use the, uh, 'ax squared plus bx plus c is equal to zero and we know that there are solutions here 'minus b plus or minus the square root of b squared minus four ac over two a'.
Conclusion	Okay, so there is a variety of circunstances, fairly limited in the range of things you're gonna have to do, in which you can actually get an equation and write down the solution explicitly.

Figure 3.10: Young's Gregory-based communication Linguistics Model of Language (Young 1990: 70-71)

LANGUAGE AS BEHAVIOUR, LANGUAGE AS CODE   THE SOCIAL FUNCTIONAL, TRADITION AND APPROACH

Situation

Intentionally Communicative Behaviour
(Planes of Experience)

Referential Realm

- Speech Community
  Context
- Referential Plot
- Generic Situation

Discourse

- Social / Geographical → Dialect
- Temporal Factors → Dialect
- Dialect → Discourse Plot
- Field
- Phase
- Mode
- Register
- Tenor
- Diatype → Discourse Plot

Manifestation

Semology

Linguistic Code
(Strata of Code)

Metafunctions

- Identional
  - Processes
  - Participant
  - Roles
- Interpersonal
  - Speech
  - Functions
  - Attitudinals
- Textual
  - Cohesion
    - Reference
    - Collocation
    - Substitution
    - Reiteration
    - Link
    - Topical elements

Morphosyntax

- Transitivity
- Voice
- Mood
- Modality
- Attitudinal Elements
- Ellipsis

Phological Realization

*Adapted from Gregory's Planal and Stratal Assignment in Comm Linguistics

Legend:
Broken two directional arrow ↔ encording decoding channels

Upward pointing arrow / Downward pointing arrow ↘ consitutes / leads to

The main findings of Young's research may briefly be enumerated in the following:

(i).   There are seven identified phases that occur in all the lecture discourses: (a) Discourse or text structuring, (b) Content, (c) Conclusion, (d) Evaluation, (e) Examples, (f) Interaction, and (g) Background phase.

(ii). The identified phases on the whole recur discontinuously throughout the different lecture discourses, in that each strand is scattered or mixed with other strands as such that what emerges are discourses that demonstrate macro structures that are comparatively different from the relatively static staged structural components within the framework of the defined schematic structure of discourse genre in the sense of the simple beginning-middle-end structure.

(iii). The Discourse structuring phase is prominently marked by mental processes. The first discourse, i.e. the engineering discourse, is prominently marked by mental processes twice the number of action predications and more than twice the number of relational processes. The second discourse, i.e. the sociology discourse, also demonstrates prominent mental processes whereas the third discourse, i.e. the economics discourse, is also prominently marked by mental processes.

(iv). The Content phase of the engineering discourse is prominently marked by relational processes with the following order of frequency of occurrence: identificatory, locative, existential and classificatory processes. The content phase of the sociology discourse is also prominently marked by relational

processes with the processes of classificatory predications in the first place followed by the processes of attribution. The economics discourse includes four kinds of content (i.e. national income, models, opened models and statisticians) that motivate the prominent occurrences of processes of action predications in the discourse.

(v). The Conclusion phase of the engineering discourse is prominently marked by mental processes, the sociology discourse is prominently marked by relational processes and the economics discourse is dominated by action processes.

(vi). The Evaluation phase of the engineering discourse is dominated by relational processes of attribution and this is also true with the sociology discourse and the economics discourse. However, the Evaluation phase does not occur in the spoken medium of the lecture.

(vii). The Example phase of the engineering discourse is clearly dominated by action processes more than any other processes. Relational processes are in the highest frequency of occurrence in the sociology discourse but there is no Examples phase found in this discourse.

(viii). The Interaction phase only occurs in the economics discourse. The Interaction phase is the only phase in which process types are evenly distributed in the discourse.

Taking the research findings as a reference, the identified phases reveal the schema of university lectures. In this context, one important point that emerges is that the academic discourses are structured in different discourse structuring strands in

addition to the more prominent content and exemplification strands. This semiotic reality provides valuable information to our understanding of the nature of discourse processes in the context of education processes generally.

3.2.3.5   Ideology/Dien Dimensions

References in philosophy, anthropology, politics, general sociology and sociology of religion talk a lot about things like so-called culture, ideology, ism, belief and religion. In one view, which is the exclusive view, cultural, ideological, ism, belief and religious values are seen and treated as different values in different independent value systems of equal footing but they may be interrelated. Thus, cultural values live in cultural system, ideological values in ideological system, ism values (e.g. secular values) in ism system (.e.g. secular system), belief values in belief system and religious values in religious system. These systems may be interrelated but they are independent and not hierarchical in their relationships. However, there is a tendency among the experts to impose an inclusive view in which they conceptualise cultural, ideological, belief and religious values under one conceptual umbrella term, treating the values as deriving from and belonging to an all-inclusive or overall value domain that may be referred to as "culture", "ideology", "ism", "belief" or at times "religion". Thus, treating the different values in question under cultural domain for example would mean that ideology, ism, belief and religion are part of or something sub-ordinate to culture. In other words, ideology, ism, belief and religion are seen as sub-sets or sub-systems of cultural system. One view is reflected in statements such as:

taking Martin's conceptual model as a start, Tou (1997) sets a highly ambitious goal to explore and develop a theory and model of translation as semiotic communication, and even of translation as a semiotic system. One central and critical question that is familiar in translation studies is the question of "meaning": what it is and how it is to be expressed in semiotic terms in translational semiotic communication. One relevant aspect of Tou's foundational proposal relates to his conceptual statements about meaning and the system that makes meaning. The first statement is that meaning has breadth, which in this respect means that meaning ranges from the narrowest to the widest, and this is made possible through the concept of semiotic diversification. The second is that meaning has depth, which means that meaning ranges from the shallowest to the deepest, and this is made possible through the concept of semiotic delicacy. The third is that meaning also has height, which means that meaning ranges from the lowest to the highest, and this is made possible through the concept of semiotic stratification.

In relation to the last statement above, conceptually, to understand meaning is to know its height and to measure the degree of its height one needs to stratify it, and to do so the semiotic system that makes and deals with meaning needs to be stratified as well. Tou's conception of meaning can be presented as something like in the figure below.

Figure 3.11: The Universe of Meaning (Tou, 2000, a course handout).
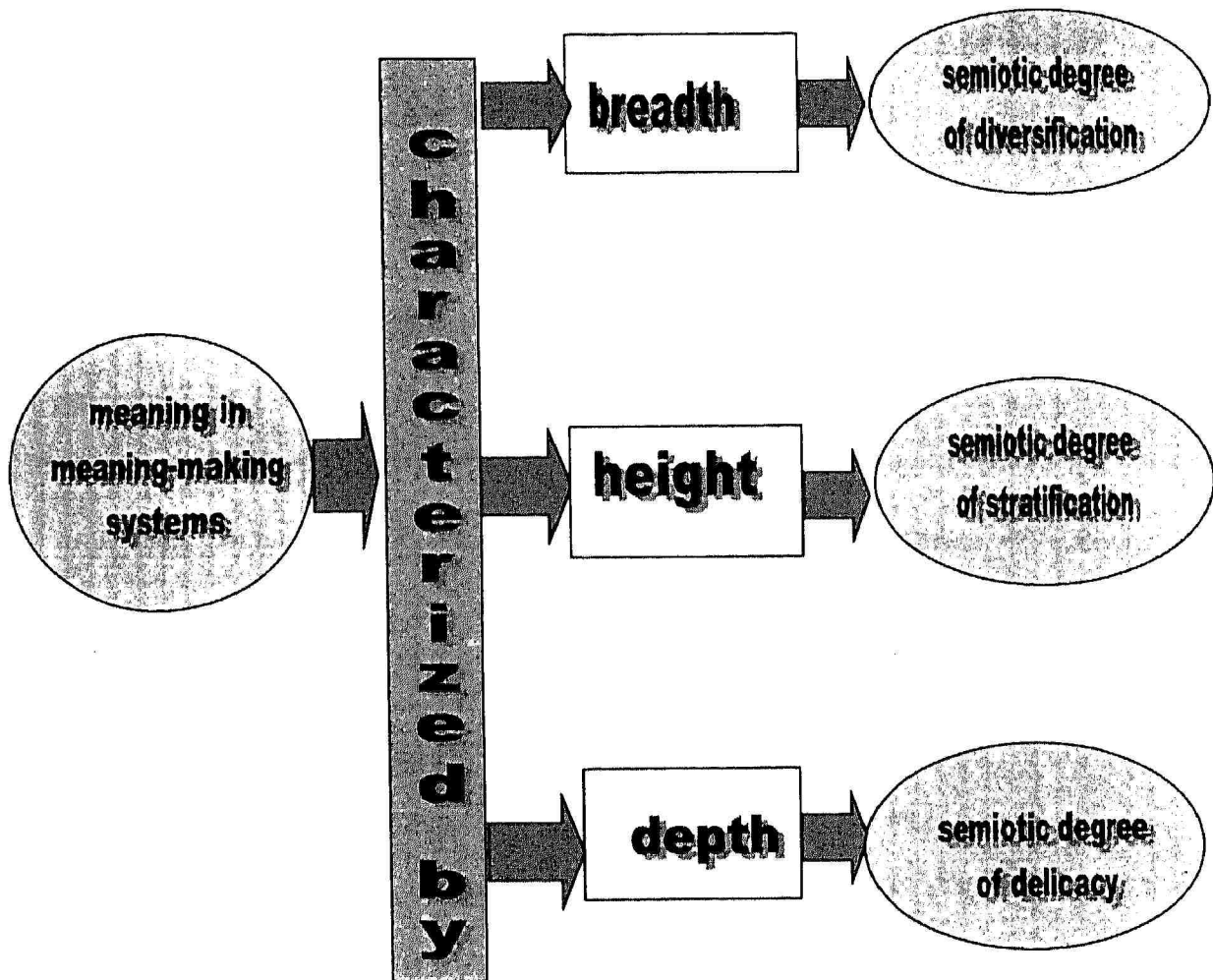
Tou's view of dienic values or meanings live in dien as a semiotic system in its own right as do ideological values or meanings in ideology as another semiotic system. In this, it is argued that one will never fully understand dienic phenomena or processes unless one treats dien as a meaning-making system of its own by which dien as an actual or instance of the system is activated, motivated, expanded as well as constrained, taking into consideration the lower-order semiotics but not being superseded by them. The relationship between dien as a contextual God-based semiotic and ideology as a contextual human-based semiotic is one of interaction. In this, dien as a contextual semiotic interacts with ideology as a lower-order contextual semiotic, in which dien takes into account (but may not necessarily confine itself to) ideological value or meaning in ideological semiotic. The researcher agrees with Tou to treat dien as a contextual (connotative) semiotic in which dienic value or meaning lives, just like other contextual semiotics, for example ideology as another contextual semiotic in which ideological value or meaning lives. What is presented in this dissertation is an assumed gateway to the universe of dien and that of ideology in particular, in the hope that interested experts will develop the global conceptual model, for it is beyond the scope of this study to do it. (A discussion of a particular dien (i.e. Islam) can be found for example in Maududi (1992), in which he points out that Islam has most often been misunderstood by the Westerners in particular as a dien created by a human (Prophet Muhammad). In other words, it is seen and treated as an ideology instead of a dien. Thus, the term Muhammadism for example is a typical example of a frequently circulated expression to imply that Islam as a dien is not really a dien

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but an ideology, that is, something that is created by humans whose values are shared by humans for the sake of humans.

3.2.4 Working Model

As has been indicated elsewhere, to achieve its objectives the working model applied in this study is a complementary model that in principle adopts two main conceptual models within GSFLT: Young's proposed model and Halliday's model. Young's model is employed for the semiotic analysis at the situational (i.e. discoursal) level in particular and Halliday's IFG model is used for the semiotic analysis at the linguistic (i.e. experiential) level in particular.

With certain distinct aspects modified or deleted, the term "phasal structure" in this study is adopted from Gregory and Malcolm (1981) and Young (1990) and it is used to refer to their general notion of the term, which is roughly equivalent to Halliday's "generic structure" (1978) or Martin's "schematic structure" (1984). One aspect in focus in this study is concerned with the characteristics of each phasal structure of a lecture discourse-in-text and how or in what way the phasal structures develop throughout the lecture discourse-in-text in question.

Specifically, the working model for phasal analysis applied in this study in particular is a dynamic organisational model of phasing lecture discourses-in-texts. This model reveals how each phase of a lecture discourse-in-text creates certain functions. The phase in question that carries the particular function in the phasal environment is referred to in this study as a phase type or interchangeably a macro-

function type, within which there are lower-level functional structures that are structurally or organisationally in support of the global function (i.e. phasal function). These lower-level functional structures are called sub-phases or interchangeably micro-functions.

In the present practical context, a phase is seen as a dynamic activity of discourse-in-text creation that aims at achieving a particular functional goal. As has been indicated above, a phasal structure is characterised by patterned sub-phases or micro-functions in dynamic linguistic representations (cf. Halliday, et al., n.d.:19, on discourse-in-text as process in its dynamic representations). The lecture discourses-in-texts under study are so dynamic that in general terms they *hardly* have any phases or sub-phases whose structures and patterns are developmentally organised in static or fixed stages and representations. In other words, it is not possible for one to satisfactorily analyse the dynamic situational (discoursal) structures and patterns of the discourses-in-texts under study by using Martin's proposed "staged-goal-oriented-and-purposeful" guiding principle, in that the discourses-in-texts are generally not structured in static or fixed stages of development. That is to say, a lecture discourse-in-text may or may not develop in systematic or consistent stages as such and that the "schematic structure" model of analysis may not always work for lecture discourse-in-text analysis in particular. Therefore, it is decided to apply the phasal model of analysis to capture the dynamic aspects, features and representations of the lecture discourses-in-texts at the situational (discoursal) level of semiotic analysis, with Halliday's IFG model of

analysis being applied to capture the aspects, features and representations of the lecture discourses-in-texts at the linguistic (i.e. experiential) level of semiotic analysis.

3.2.4.1 Into the Analysis

Using the conceptual model as a basis, in practical terms the analysis performed starts from the higher-level analysis that focuses on the aspects, features and dimensions within the phasal confines of semiotic phenomena and then moves down to the lower-level analysis that focuses on the the aspects, features and dimensions within the experiential confines of semiotic phenomena. In what follows, each level of analysis will be described in brief.

3.2.4.2 The Phasal Analysis of the Lecture Discourse

In methodological terms, the phasal analysis is a content-based analysis of seven lecture discourses (LDs)-in-texts that aims at describing the phasal realisations of the LDs-in-texts. Conceptually, in this phasal analysis all phases and sub-phases as potentials for opting within the phasal semiotic confines of lecture discourse in particular are made available in a network of semiotic choices. As has been pointed out elsewhere, the conceptual terms "phase" and "sub-phase" are used interchangeably with the terms "macro-function" and "micro-function" in the analysis. As a matter of fact, each particular occurring phase or macro-function may be realised and characterised by a number of possible sub-phases or micro-functions whose types and patterns may vary from phase to phase in a lecture

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discourse-in-text. The phases and sub-phases as potentials for choosing that are made available in the network are in part enumerated in the observable table below. (It should be noted that not all sub-phases or micro-functions as potentials for opting in lecture discourse are identified and described in this study).

Table 3.10: Phases and Sub-Phases as Potentials for Choosing in Lecture Discourse-in-text.

No.	Phases as potentials	Sub-phases as potentials
1	Discourse structuring (DS)	Orientation
		Proceeding
		Focus
		Reminder
		Message
		Aside
		Digression
2	Substantiation (SU)	Statement
		Background
		Exemplification
		Explanation
		Definition
		Interchange
		Quotation
		Drill
		Direction
		Check
		Comparison and contrast
3	Conclusion (CO)	Summary
		Emphasis
		Recommendation
		Suggestion
4	Evaluation (EV)	Judgement
		Comment
		Assessment
		Criticism
5	Consent (CT)	Greeting
		Leave-taking
		Humour
		Apology

In a phasal structure analysis there are potentially two major levels of analysis: (1) the overall phasal structure analysis, and (2) the local phasal structure analysis. An

overall phasal structure analysis is concerned with *sets* of phases, and a local phasal structure analysis is concerned with *a* particular set of phases. Each phase generally embodies a set of locally functional goals referred to as sub-phases or micro-functions in this study. This set of micro-functions characterises the phasal structure, which in turn frames the phase in question. In this, as a content-based analysis the whole phase 'content' that may be analysed includes (1) the phase types, (2) the phase structures or patterns, (3) the sub-phase types, and (6) the sub-phase structures or patterns. As has been stated elsewhere, the phasal structure analysis is carried out particularly in an attempt to reveal the phasal realisations in the phasal structure of the lecture discourse-in-text under consideration. The brief description of each phase below provides a conceptual and practical picture of how the analysis at the phasal level looks like.

(1). Discourse Structuring (DS) Phase

In this phase a lecturer plans, prepares, and structures the lecture. One function of Discourse structuring (DS) is for example to give a clear and simple view of what will be explained in a Substantiation (SU) phase about thesis statements, facts, ideas, theories, etc. The second possible function is to provide a framework for expected attitudes towards subject matters. The third function is as an opening phase in the lecture. The fourth is to state the overall planning of a course of a lecture being delivered for the purpose of gaining or holding students' attention in which frames and focus may particularly be introduced. The other function may be to remind the students of what has been given in the previous lecture, what is being

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presented in the given lecture or what will be given in the next lecture. In relation to the present study, DS phase refers to a phase type that aims at structuring the discourse-in-text in question. There are several sub-phases or micro-functions of DS phase that may occur in LDs, for example Orientation (OR), Reminder (RE), Focus (FO) Message (ME) and Aside (AS). An Orientation (OR) sub-phase aims at introducing or announcing what is going to be given in the lecture. A Focus (FO) aims at signalling the transition from a DS phase to an SU phase. A Reminder (RE) aims at reminding the student of what happened or has been delivered previously, what is happening or being presented in the given lecture, or what will be given in the next lecture. A Message (ME) aims at delivering or passing on news or a message to the listeners (students) as information. An Aside (AS) aims at expressing what is going on in oneself and making an attempt to clarify ideas or providing details that may or may not lead to a Digression in a lecture discourse activity.

(2). Substantiation (SU) Phase

One function of Substantiation (SU) phase is for example to present a lecture content by proposing a thesis statement, an idea, a fact, or a theoretical principle that relates to a particular field. The second possible function is to discuss a particular issue or problem through questions and answers or to give tasks as lecture room assignments for the purpose of enhancing students' interest in the scientific or academic knowledge. The third function is to exemplify the points as supporting details that back up the main points. The fourth is to quote from

authoritative sources, for example from textbooks, journals or newspapers in support of an explanation about a particular issue or problem. The fifth is to explain, describe, extend or expand the relationships of particular phenomena, demonstrate the use of knowledge, apply theory to practice, integrate ideas from simple ideas or to clarify misconception. The sixth function is to compare and contrast theories, facts, ideas, etc. The seventh is to check students' understanding of particular facts, ideas, theories, etc. A Substantiation (SU) phase may be realised and characterised by sub-phases or micro-functions such as Information (IN), Explanation (EP), Definition (DF), Quotation (QU), Direction (DI), Drill (DR), Check (CH) and Exemplification (EX) sub-phases.

(3). Conclusion (CO) Phase

One of the functions of Conclusion (CO) phase is for example to underline or emphasise an underlying principle, fact, idea, etc. The second possible function is to summarise the key points that show the link between a topic and a basic principle. The third function is to recommend a particular technique, idea, fact, etc. The third function is to give a conclusion of what has been presented. A CO phase function may also be to signal that a new statement will be stated in a Substantiation (SU) phase. There are several sub-phases or micro-functions that may realise and characterise a CO phase, for example Summary (SM), Emphasis (EM) and Recommendation (RE) sub-phases. Concepts, facts or ideas may be summarised after being substantiated and evaluated in previous statement(s), in which case an SM phase occurs or comes into view. Concepts, facts or ideas that

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have just been presented may be highlighted in the given lecture, in which case an EM sub-phase occurs. A Recommendation (RE) aims at recommending concepts, facts or ideas to the students.

(4). Evaluation (EV) Phase

One main function of an Evaluation (EV) phase is to indicate a substantiation value to the students. The second possible function is to provide a reinforcement of what is presented in a Conclusion (CO) phase for example by telling students how to evaluate lecture materials or contents that have been presented. Judgement (JU), sub-phase may realise and characterise an Evaluation (EV) phase. A lecturer may give a judgement, comment, assessment or criticism on certain concepts, ideas, facts or principles that are presented or discussed in a lecture discourse activity.

(5). Consent (CT) Phase

One main function of a Consent (CT) phase is to maintain a harmonious relationship between or among participants in a social interaction. It is related to the kind of phasally construed sociability value that may occur in any discourse generally, including a lecture discourse. It may be realised and characterised by sub-phases or micro-functions such as Greeting (GR), Leave-taking (LT), Humour (HU) and Apology (AP) sub-phases.

3.2.4.3 The Experiential Analysis of the Lecture Discourse

Following the higher-level phasal analysis, the experiential analysis is a lower-level content-based analysis of seven lecture discourses (LDs) in texts that aims at describing the experiential realisations of the LDs in texts. Conceptually, in this experiential analysis all experiential semantic values as potentials for choosing within the experiential semiotic space of lecture discourse-in-text in particular are made available in a network of semiotic choices. Each particular experiential meaning is itself a potential for choosing. This holds true with each transitivity representation as a potential for opting, whose types, functions and patterns may vary from transitivity process to another in a lecture discourse-in-text. The experiential meanings and transitivity representations as potentials for opting that are made available in the network are in part enumerated in the observable table and figure below.

Table 3.11: Experiential Values and Transitivity Representations as Potentials for Choosing in Lecture Discourse-in-text (cf. Halliday 1994:143, 166).

(a).

No.	Experiential values as potentials
1	Being: attributing identifying
2	Doing: doing happening
3	Sensing: seeing feeling thinking
4	Behaving
5	Saying
6	Existing

(b).

No.	Transitivity representations as potentials	
1	Process types	Relational: attributive, identifying, possessive Material Mental: perceptive, affective, cognitive Behavioural Verbal Existential
2	Participant functions	Carrier, Attribute Identified, Identifier Token, Value Possessor, Possessed, Possession Actor, Goal, Range Senser, Phenomenon Behaver, Behaviour Sayer, Verbiage Existent Recipient, Client, Beneficiary Target, Receiver Attributor, Assigner, Initiator, Inducer
3	Participant types	Human, Nonhuman
4	Agency types	Effective, Middle
5	Circumstantial types	Extent Location Manner Cause Contingency Accompaniment Role Matter Angle

Following GSFLT's hypothesis that there is a close relationship between higher-order (contextual) semiotic values and lower-order (textual/linguistic) semiotic choices and representations (see e.g. Halliday 1978:150, 189), in respect of the study focus this study views the relation between phases, sub-phases, experiential values and transitivity representations as one of realisation and characterisation. In this, transitivity representations realise and characterise sub-phasal or micro-functional values and in turn the sub-phases or micro-functions realise and characterise phasal or macro-functional values. To this end, attempts are made in

which the semiotic values and representations at the different semiotic levels of abstractions under investigation are interrelated through the concept of semiotic realisation and characterisation.

3.3 Analytical construct

Following the relevant conceptual and practical statements under the headings "theoretical framework and argument" and "theoretical orientation" presented above, the analysis carried out in this study that focuses on two levels of semiotic phenomena is conceptually constructed in the observable figure below. In this, the major semiotics in the overall semiotic universe of language-in-context are dien, ideology, culture, situation and language. As the figure shows, the contextual semiotic level in focus in this study is "phase" and its location in the overall semiotic space of language-in-context is within the situational space, specifically within the diatypic space, whereas the textual (linguistic) semiotic level in focus is "experiential" and its location in the overall semiotic space of language-in-context is within the linguistic space, specifically within the semantic space. Observe the following figure.

Figure 3.12: Overall Semiotic Space of Language-in-Context: "Phase" and "Experiential" in focus