Pedagogic Discourse

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Abstract. *This paper deals with the theoretical construct of pedagogic discourse. The discourse which focuses greatly on linguistic aspect of pedagogy is Bernstein's long journey of finding the failure in education. His attention on linguistic aspect was responded by a number of Systemic Functional Linguists to collaborate Systemic Functional Linguistic (SFL) with his theories on code, and later on pedagogic discourse. His idea on regarding linguistic aspect in transmiting knowlde is of a great contribution in the study of language and pedagogy.*

Key words*: pedagogic discourse, Systemic Functional Linguistics*

Introduction

This paper discusses Bernstein's notion of pedagogic discourse. Linguistic aspect which was usually neglected in transmission of knowledge is regarded as an important aspect in the teaching and learning process. His division of visible and invisible pedagogy, vertical and horizontal discourse, knowledge structure and also pedagogic deviceare of great influence on Systemic Functional linguists to collaborate with him, especially on how language is negotiated in knowledge transmission.

SFL's notion on metafunctions is of a great importance in understanding of pedagogic discourse. In terms of interpersonal meaning, for example, the tenor system enables us to interpret whether the pedagogy is visible or invisible based on the delicacy choices in the network (e.g Butt, 2004). On the later researches, SF linguists like Martin (e.g.1999), Christie (e.g. 1991, 1992), Williams (1999)employ SF theories a lot to collaborate with Bernstein's pedagogic discourse. According to them, pedagogic device is an important tool in negotiating meaning when a teacher transmits knowledge to his students.

1. Pedagogic Discourse: a theoretical framework

Bernstein has worked with Systemic Functional Linguists for around 40 years. They are together interested in cultural transmission. Bernstein is a theorist of pedagogy from the point of view of how pedagogy transmits a culture. He formulates his conception in what he calls 'pedagogic discourse.'

Pedagogic discourse is any discourse connected with any aspect of educational practices (Hasan, 2005: 29). It embeds a discourse of competence into a discourse of social order in such a way that the latter always dominates the former (Bernstein, 1990: 183). This conception is represented as Instructional Discourse (ID) and Regulative Discourse (RD). Bernstein argues:

> "I will define pedagogic discourse as a rule which embeds two discourses; a discourse of skills of various kinds and their relation to each other, and a discourse of social order. Pedagogic discourse embeds rules which create skills of one kind or another, and rules regulating their relationship to each other, and rules which create social order. We shall call the discourse which creates specialised skills and their relationship to each other *instructional discourse*, and the moral which creates order, relations, and identity *regulative discourse"* (Bernstein, 1996: 46).
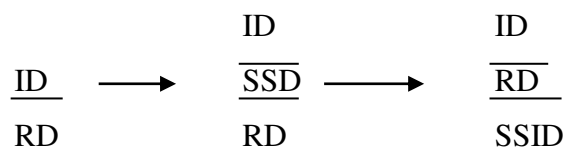
$$\frac{\text{INSTRUCTIONAL DISCOURSE } ID}{\text{REGULATIVE DISCOURSE } RD}$$

Figure 1 : Pedagogic discourse

Bernstein further explains that "the instructional discourse is embedded in the regulative discourse and that the regulative discourse is the dominant discourse (1996: 46). The regulative discourse takes discourses from outside and brings them to the school for specialized pedagogical purposes. "In this process of relocation, the instructional discourse is transformed, and the manner of its introduction, pacing and sequencing, is determined by the operation of regulative discourse" (Christie, 1999: 159-160).

From the perspective of functional linguistics, Martin (1999: 143) tends to use projection rather than embedding. Thus, the regulative discourse projects the instructional one (1999: 143). He further explains that literacy pedagogy could be enhanced by adding a second instructional discourse derived from social semiotic theory, and by using it to project interactional discourse (Martin, 1999: 143). It is a way to introduce explicit knowledge about text in social context that could be deployed through the pedagogic cycle. For example, Veel (1997) uses explicit understanding when he worked on scientific knowledge.

$$ID \xrightarrow{\qquad} \frac{ID}{SSD} \xrightarrow{\qquad} \frac{ID}{RD}$$

ID → SSD → RD
RD   RD   SSID

Key: ID   instructional discourse

*SSD   social semiotic instructional discourse

RD   regulative discourse

Figure 2: SFL's view of pedagogic discourse Martin (1999: 144)

Hasanclaims that pedagogic discourse is always and unavoidably hierarchic, in which the hierarchic position between the "transmitter" and the "acquirer" might or might not be visible (Hasan, 2005: 29). This leads to the distinction between "visible" and "invisible" pedagogy (Hasan, 2005: 29). Framing and classification will characterize both visible and invisible pedagogy. The choice of them is a communication strategy built by a transmitter i.e the teacher.

2. Classification and Framing

In his work of pedagogic discourse Bernstein (e.g. 1975, 1990) also develops the concepts of classification and framing. They are tools for situating modalities of pedagogic discourse with respect to one another (Martin, 1999: 141). Bernstein explains:

> "Classification, here, does not refer to *what* is classified, but the *relationship* between contents. Classification refers to the nature of the differentiation between contents. Where classification is strong, contents are well insulated from each other by boundaries. Where classification is weak, there is reduced insulation between contents, for the boundaries between contents are weak or blurred. Classification thus refers to the degree of boundary maintenance between contents…. Frame refers the range of options available to teacher and taught in the control of what is transmitted and received in the context of the pedagogical relationship. Strong framing entails reduced options; weak framing entails a range of options. Thus frame refers to the degree of control teacher and pupil possess over the selection, organisation, pacing and timing of the knowledge transmitted and received in the pedagogical relationship" (Bernstein, 1975: 88-89).

From this notion, Bernstein develops the concept of visible and invisible pedagogy:

> "In terms of the concepts of classification and frame, the pedagogy is realised through weak classification and frame. Visible pedagogies are realised through strong classification and strong frames" (1975: 116).

A visible pedagogy is constructed by explicit hierarchy, explicit sequencing rules, and explicit and specific criteria; in contrast, an invisible pedagogy is created by implicit hierarchy, implicit sequencing rules, and implicit criteria (Bernstein, 1975; Martin, 1999: 142). Visible pedagogy is usually practiced in traditional educational institutions, while invisible pedagogy is typically practiced in progressive schools (Hasan, 2005: 29).

Classification and framing can be managed in such a way that during one lesson there may be a wave of classifications and framing (e.g. Gray, 1986; Rose, 1999). The lesson is usually opened with weak classification and weak framing to get the field and the context of the genre. These weak classification and weak framing will be strengthened when a model of text is introduces (Martin, 1999: 144). The wave of classifications and framings may go on to the end of the lesson. This kind of pedagogic practice is usually applied in what Christie calls curriculum genre and curriculum macro genre (e.g. 1991, 1992, 1995).

3. Pedagogic Device

A critical concept in Bernstein's sociology of pedagogy is 'pedagogic device'. It provides the intrinsic grammar of pedagogic discourse through three interrelated rules: distributive rules, recontextualizing and evaluative rules (Bernstein, 1996: 42). The distributive rules "regulate the relationships between power, social group, forms of consciousness and practice" (Bernstein, 1996: 42). They produce specialized forms of knowledge, and forms of consciousness, forms of practice, and they are responsible for distributing them to different social groups. While the recontextualizing rules "regulate the formation of specific pedagogic discourse" (Bernstein, 1996: 42), the evaluative rules "constitute any pedagogic practice" (Bernstein, 1996: 43).

In relation to the distributive rules, Bernstein distinguishes between esoteric and mundane forms of knowledge or unthinkable and thinkable (Bernstein, 1996: 43). This distinction leads to the difference in control of knowledge. While control of the unthinkable lies essentially but not exclusively in the higher educational system, control

of the thinkable is arranged by secondary and primary school system (Bernstein, 1996: 43). The thinkable and unthinkable knowledge are distributed by power relations. This distribution is made possible by the use of distributive rules. The distributive rules "create a specialized field of production of discourse, with specialized rules of access and specialized power control" (Bernstein, 1996: 45).

Williams claims that "recontextualizing rules provide a means for understanding the embedding of discourses which are produced in sites outside formal schooling within pedagogic discourse itself" (1999: 111). The knowledge from original sites outside schools is reproduced in pedagogic discourse. This "requires selection and ordering of the content according to some set of principles" (Williams, 1999: 111). The movement of discursive content from its initial site of production into a pedagogic context is regulated by recontextualizing rules. The recontextualizing rules deal with a particular pedagogic discourse, which rests on the rules creating specialized forms of communication. A pedagogic discourse "selects and creates specialized pedagogic subjects through its contexts and contents" (Bernstein, 1996: 159). The recontextualizing principle creates recontextualizing fields and agents who have the function to recontextualize (Bernstein, 1996: 47); "in schools, these agents are teachers" (Christie, 1999: 47).

The third rule of pedagogic devices is regulative. This refers to actual pedagogic practice that deals with "the analytic means for interpreting specializations of variables such as time, space, context and age" (Williams, 1999: 112). Bernstein summarizes the concept of pedagogic device as displayed in Figure 3.
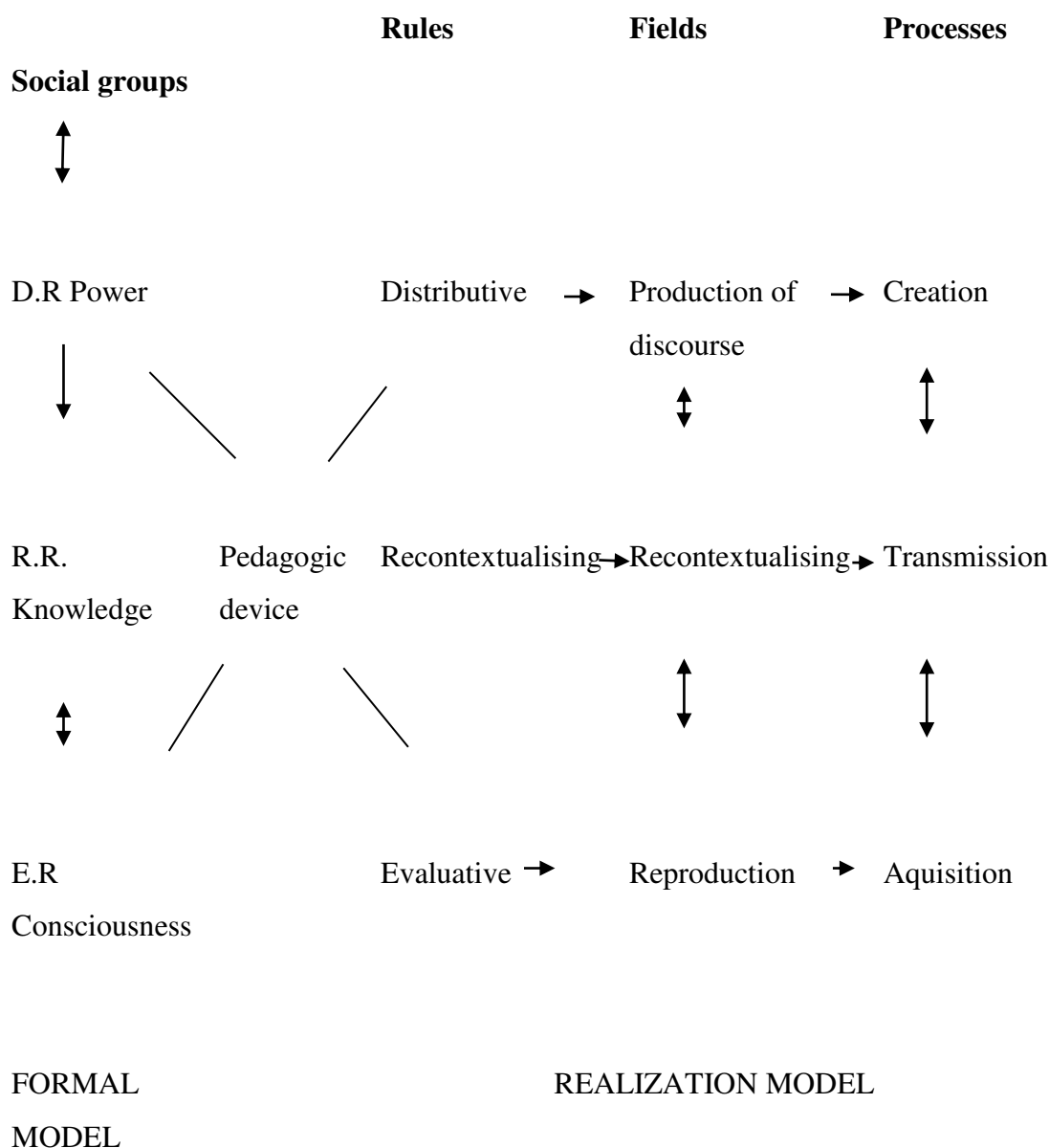
	Rules	**Fields**	**Processes**

Social groups

⇅

D.R Power Distributive → Production of → Creation
discourse

↓ ⇅ ⇅

R.R. Pedagogic Recontextualising→Recontextualising→ Transmission
Knowledge device

⇅ ⇅ ⇅

E.R Evaluative → Reproduction → Aquisition
Consciousness

FORMAL REALIZATION MODEL
MODEL

Figure 3: The pedagogic device (Bernstein, 1996: 52).

4. Vertical and horizontal discourse

Bernstein (e.g. 1996, 2000) argues that, based on their characteristics, discourse is divided into vertical and horizontal discourse.

> "Vertical discourse takes the form of a coherent, explicit and systematically principled structure, hierarchically organised as in the sciences, or it takes the form of a series of specialised languages, with specialised modes of interrogation and specialised criteria for the production and circulation of text as in the social sciences and humanities" (Bernstein, 2000: 157).

"A horizontal discourse entails a set of strategies which are local, segmentally organised, context specific and dependent, for maximising encounters with persons and habitats…This form has a group of well-known features: it is likely to be oral, local, context dependent and specific, tacit, multi-layered and contradictory across but not within the context. However, from the point of view to be taken here, the crucial feature is that is it segmentally organised" (Bernstein, 2000: 157).

Bernstein further explains that in horizontal discourse knowledge, competences and literacy are segmental, and are usually transmitted through modelling, where 'knowledge', competence and literacy are segmental. Vertical discourse, on the other hand, is not segmentally organised discourse, where its integration is not at the level of context but at the level of meaning (Bernstein, 1999: 161). Schools are the sites where a vertical discourse is created.

"School contexts created by vertical discourse are directed to the production of classified competencies or performances of non-segmental type. These procedures are not consumed by their context and are linked not to context but to other procedures organised temporally. The initial context takes its significance from the future and not from the present. It is not these contexts are unembedded, but that are differently embedded from the segmental context of horizontal discourse" (Berstein, 1996: 179).

One of the characteristics of a formal school is the presence of a visible curriculum, where all of interactants in the teaching and learning process have access to the curriculum. Competencies are clearly stated in sequence, as argued by Moss, who suggests that "the school curriculum is always vertically sequenced; the curriculum defines both the sequence of knowledge and how it will be accessed" (2000: 49-50). The competencies are, thus, vertically transmitted layer by layer, where a student must learn certain skills (layer) before learning another skill (layer) and so forth.

5. Hierarchical and horizontal knowledge structure

Within vertical discourse Bernstein further divides two types of modalities which he calls 'hierarchical knowledge structure' and 'horizontal knowledge structure'. Hierarchical structure is "a coherent, explicit and systematically principled structure

hierarchically organised" (Bernstein, 1999: 161). "This form of knowledge attempts to create very general propositions and theories which integrate knowledge at lower levels and in this way shows underlying uniformities across an expanding range of apparently different phenomena" (Bernstein, 1999: 162), for example, in learning physics, " the acquirer does not have the problem of knowing whether she/he is speaking physics or writing physics but only the problem of correct usage (Bernstein, 1999: 164) i.e. " an extension of the explanatory or descriptive powers of physics" (Gamble, 2001, 194). Bernstein displays his conception of this knowledge as a triangle.
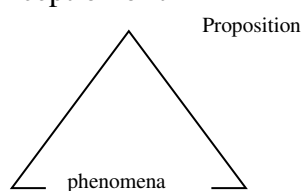
Proposition

phenomena

Figure 4: Bernstein's hierarchical knowledge structure

On the other hand, "horizontal knowledge structures consist of a series of specialised languages with specialised modes of integration and criteria for the construction and circulation of text" (Bernstein, 1999: 162). For example when we talk about functionalism, post-structuralism, post modernism, Marxism, we may think of the specialised language of sociology, or if we think about literature, the specialised language will be literary criticism (Bernstein, 1999: 162). This knowledge is displayed in a linear structure.

$$L^1\ L^2\ L^3\ L_4\ L^5\ L^6\ L^7 \dots L^n$$

Figure 5: Bernstein's horizontal knowledge structure

6. Craft knowledge structure

Bernstein puts craft as a modality of vertical discourse, but it also has a horizontal knowledge structure with a weak grammar and tacit transmission. Tacit transmission means that "doing" is preceded by showing and modelling (Bernstein, 1999: 168). Dowling (1998: 30) refers to this as discursive saturation, where "craft is transmitted through modelling rather than through explicit teaching" (Gamble, 2004: 190). He further argues that craft can only be mastered through 'doing'. He puts "craft as a horizontal knowledge structure nearest to horizontal discourse, emerging as a specialised practice to satisfy the material requirements of its segments" (Bernstein, 1999: 168). Bernstein argues, craft has a specific mode of transmission. He claims:

'Crafts' are clearly specialised knowledge with their own mode of transmission. I would regard any one craft as horizontal in structure. The various styles could be regarded any one craft as analogous to the set of languages within any one academic horizontal knowledge structure. 'Craft' knowledge is a practical mastery over materials according to a functional concept or image entailing shaping or carving some form of skilled manipulation. Clearly the label given to such an activity depends upon the classificatory procedures of a given culture. 'Craft' is often acquired through apprenticeship where mastery is more a tacit achievement than a consequence of an explicit pedagogy. This suggests from the point of view of this paper that 'craft' could be regarded as tacit horizontal knowledge structure" (Bernstein, 1996: 181).

This positioning means that craft needs to be understood as both vertical and horizontal discourse. "In *horizontal* discourse there is no relation of necessity between one segment and the next – there is no particular order of meaning (no-recontextualising principle)" (Gamble, 2001: 195). No reference outside context is needed since the context is already embedded, which is shown by a specific material base (Bernstein, 1996: 44). In vertical discourse meanings and a specific material base have an indirect relation (Gamble, 2001: 195-196). Gamble explains that meanings are related to a material world and an immaterial world, in which the ordering (of meaning) is derived from outside a specific object or context (Gamble, 2001: 196).

7. Conclusion

In this paper I have discussed Bernstein's notion of pedagogic discourse. The discussion deals with theoritical construct on his idea of such kind of discourse. In practical work, this theory may be applied on discourse analysis or interactional analysis, especially those related with teaching and learning process. The central of this theory is that pedagogy is context dependant. In teaching and learning process a teacher can negotiate the meaning by employing instructional and regulative discourse. Framing and classification is a choice tha a teacher may use in a certain phase of teaching. Understanding the verttical and horizontal discourse is crucial in pedagogy. This

knowldge enables the teacher to suse a certain strategy to deliver the knowldge to his/her students.

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