



Towards a Postcolonial Pedagogical Approach in ELT 1: ‘Theory of Language’ in KLTA

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Abstract

*In the modern times, there is a proliferation of theories in the field of second language teaching owing to the application of different formal, functional, and interactional theories of language teaching (see Bhuvaneshwar 2013a). However, these theories have not produced the expected results in teaching and learning. In Bhuvaneshwar (2013a), five important **negative** factors that characterized the ten approaches and eight methods mentioned in Richards and Rodgers (2001) have been identified. They are: 1. Atomicity; 2. Lack of Universality; 3. Improper I-I-I Networking of Various Levels; 4. Improper Time Management; and 5. Non-Experientiality. Therefore, there is a need to re-examine the entire gamut of the teacher-learner-administration-material experience in terms of these five defects mentioned about the 18 most popular approaches and methods.*

*In this first paper, in a series of papers on Ka:rmik Language Teaching Approach (KLTA), an attempt has been made to resolve the first problem of atomicity by proposing a (w)holistic theory of language as outlined in the KLTA as a solution in the postcolonial pedagogy. KLTA considers language as dispositional (ka:rmik) action which integrates and networks the formal, functional, and dispositional components of language and applies the principle of **ka:rmik process** (which offers a critical path analysis in administration) in teaching a second language. It exploits the existing disposition and abilities of the learner and integrates them into the learning process through dispositional, functional, experiential, contextualization of the curriculum into a culture-friendly syllabus and teaching methods. It is claimed that it minimizes the learning load, time and also, by systematic application and practice of the language, enhances the creative and retentive capacity of the learners through its holistic approach towards language teaching, learning, materials production, and educational management of ELT. This KLTA theory of language is offered to tackle the problem of providing an optimal teacher-learner-administration-material network for facilitating an enjoyable, quicker, and efficient learning of English and in fact any other second or foreign language.*

I. INTRODUCTION

In the 21 century, the whole world has become a village. Each country is aspiring to reach new heights of economic and sociocultural-spiritual progress in its own independent paths of progress but at the same time it is indispensably interconnected-interrelated-interdependent (I-I-I) with other countries. In the process, the traditional Western Lingual imperialism is giving way to Global Lingual Egalitarianism in view of the inappropriateness of western teaching approaches and methods to the local needs. In this context, the traditional western theories of language teaching and learning are re-examined in the **Introduction (Bhuvanewar 2013a)** and it has been found that there is the imminent need to promote an alternative post-colonial pedagogical theory if it suits better.

In this connection, the theory of language as outlined in the Ka:rmik Language Teaching Approach (KLTA) is presented as an alternative to overcome the five problems faced in using western approaches and methods (ibid.). KLTA is an integrated approach that takes an integrated view of form-function-cognition-disposition in a network and lays more emphasis on teaching language in a *cause-means-effect model through the construction of dispositional (experiential) reality rather than formal, or functional, or interactional reality alone.*

II. LITERATURE REVIEW

10 approaches and 8 methods have already been reviewed in the “Introduction: Towards Decolonisation of ELT Theory: A Critique” in this book (Bhuvanewar 2013a). In **Bhuvanewar (2009)**, a full-length contrastive review of Communicative Language Teaching Approach and Ka:rmik Language Teaching Approach (KLTA) and in **Khadija A. Ali et al (2009)**, a contrastive review of Grammar Translation Method (GMT) and Direct Method (DM) with KLTA has been made. The review is made by taking into consideration *approach, design, and procedure* as the important sub-divisions of a *method*, as outlined by **Richards and Rodgers (2001)**. In these reviews, in the approach section, *the theory of the nature of language and language learning*; in the design section, *the syllabus model, types of learning and teaching activities, learner roles, teacher roles, and the role of instructional materials*, and in the procedure section, *the classroom techniques, practices and behaviours observed* when the method is used are reviewed with reference to KLTA. The major differences between KLTA and the other approaches and methods can be noted in terms of the five problems encountered with the approaches and methods discussed in Bhuvanewar (2013a) mentioned in this book. It is claimed in the KLTA that it is a *holistic, universal, I-I-I, experiential and time-managed* approach unlike the other approaches and methods.

In the next section, the problem of *atomicity* will be taken up for discussion after elaborating some important principles and concepts in the Ka:rmik Language Teaching Approach to prepare a background for pleading for (w)holism in pedagogical approaches.

III. THEORY IN KLTA: A REVIEW OF SOME BASIC PRINCIPLES AND CONCEPTS

A brief review of the basic principles and concepts of the theory of Ka:rmik Language Teaching Approach are given below.

3. 1. Theory of Language

3. 1. 1. Function of Language

According to Ka:rmik Linguistic Theory, language is used as a resource for the construction of ka:rmik reality (cause-effect oriented experiential reality yielding pleasure and pain (and even delusion)). It is constructed in a three-noded network of actional-dispositional-ka:rmik realities

(ADKR experiential network) as language gradually evolves from the state of a tool (T) to a state of system (S) to a state of resource (R) in an instrumental-structural-material operation (TSR operation network).

(1) Ka:rmik Reality → Dispositional Reality → Actional Reality

(2) Tool → System → Resource

[The Samskrit word *karma* has many meanings out of which two are very popular: 1. *Action*; 2. *Fate* in the religious sense of Hinduism. Even though the word *karma* is popularly used in both the senses, the second meaning of *fate* is the one that *first* strikes the mind of a *layman* as well as a *fanatic* because of its high frequency and significance.

In philosophy, there is a relationship between *cause and effect* which states that every effect is preceded by a cause. Put differently, every action (cause) produces a result (effect).

(3) Karma (Action) → Karmaphalam [fruits of action; phalam = fruit]

→ Karmaphalabho:gam (experience of fruits of action; bho:gam = experience)

In *Sanatana Dharma*, this philosophical concept is further extended to include human action also and it is believed by its followers that not only every action has a result, but it is also experienced appropriately: good actions giving good results (pleasure) which are experienced ‘happily’ and bad actions give bad results (suffering) which are experienced ‘unhappily’. According to this religious sense, every action (cause) produces a result (effect) and human beings being experiential animals experience the results of action. However, an action may produce its typical result immediately or distantly or remotely. The experience of the results of action performed prior to this birth are to be immediately experienced in this birth and such results of action (karmaphalam) to be experienced in this birth are called *prarabdha karma*; those results of action which have to be experienced in future births are called *a:ga:mi karma*; and the results of those actions which are added to the results of actions to be experienced are called *sanchita karma*. To express this sense of ‘fruit-bearing impressions of actions performed in previous lives’, the word *karma* is itself chosen by polysemy. Nonetheless, this word has different collocations to convey these two different meanings: *karm(a)* ‘action’ *cheyyi* (in Telugu)/*karo* (in Hindi) ‘do’ means ‘perform action’ (or perform the (annual) death ceremony in another religious sense)); *experience karma* means ‘experience the results of past actions performed in previous lives’.

(4) Karma = Action;

Karma = Fate : Prarabdha Karma – A:ga:mi Karma – Sanchita Karma

In order to disambiguate the second meaning of *fate* from the *non-religious* ka:rmik linguistic theoretical meaning, and retain the philosophical meaning, the noun *karma* is retained to mean *action* in its primary sense; and the noun *karma* meaning *fate* is changed to *karmaphala* (*fruits-of-action*) *bho:gasamska:rams* (*experiential- impressions*) and its adjective *karmic* is changed to *ka:rmik* to mean “*fruits-of-action experiential- impressional* in a cause-effect manner yielding pleasure and pain without any reference to rebirth in religion“ and its adjective to mean accordingly.] One’s *karmaphalabho:gasamska:rams* (impressions (as the seeds) for experiencing the *effects* of the actions performed by an individual (ji:va) previously) become the invisible *cause* for the development of one’s *svabha:vam* (disposition) as the effect.

(5) Karma → Karmaphalam → Karmaphala bho:gasamska:rams → Svabha:vam

The *svabha:vam* of an individual (ji:va) in turn impels desires (*iccha*= desire) by the genetically inherited *sukhe:ccha* (*desire for pleasure*) and *dukha nivrutti* (*redressal of sorrow*) which further goad him to make effort (*prayatnam*) and perform action (*karma*) to fulfill them – in other words, he gets desires and performs action as a means for experiencing pleasure. Action

gives results and they are experienced as pleasure, or unfortunately, as pain if they are not ego-satisfying.

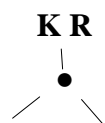
**(6) Svabha:vam → Iccha → Prayatnam → Karma
→ Karmaphalam → Karmaphalabho:gam**

Only three types of karma (action) are performed by human beings: mental – vocal – physical. So they perform this triple action to fulfill their desires by experiencing the results of their action. However, human disposition is highly complex and requires highly complex action. Such action demands the performance of *OI³C³RE* (*observation-interpretation-identification-representation-creation-initiation-communication-coordination-experience*) of action which is impossible without semiotic communication. Consequently, just as desires are naturally impelled by svabha:vam, so also a dispositional functional pressure (DFP) builds up in the human beings by the same genetic inheritance of it (i.e., DFP). As a result, by the activation of *dispositional creativity*, which is also genetically inherited, sounds erupt which become speech by gradual evolution (GE) through the application of *analyticity*, which is also genetically inherited. [In KLT, *analyticity* (*vimarsa*) is a broad term that covers all intellectual abilities such as reasoning, logic, interpretation, analysis, semiosis, etc..]

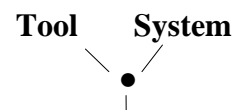
(7) Disposition → DFP → Production of Sounds → Semiosis → GE of Speech

Svabha:vam is a complex of *guNa:s* (*traits*), *knowledge*, and *va:sana:s* (*internalized habits*) in KLT and is *semi-visible* as one is able to know one's *guNa:s* (likes and dislikes as *traits*), *knowledge* (of the world), and *va:sana:s* by introspection coupled with empirical observation of one's behavior patterns. As already pointed out, svabha:vam impels desires – according to its nature – leading to effort and action. Action is *perceptible* (*visible*) through its *participants-action-relation* network. When an individual performs an action, the state of affairs obtained by that performance constitutes the *actional reality* for that action. *In a top down process*, the disposition that GSDMs (generates-specifies-directs-materializes) action becomes the *immediate cause* of the action and the state of affairs obtained at that dispositional level constitute the *dispositional reality*. However, disposition is the effect caused by the results of action (products) as well as the processes of action and its causes in a cyclic manner. The state of affairs obtained at that level of karmaphala bho:gasamskarams constitutes the *ka:rmik reality*. The ka:rmik reality in its potential state of *seed* form gives rise to the dispositional reality in its *sprout* form which evolves into the *tree* form of actional reality. This in turn produces results which become the basis for experiencing the results of action as pleasure and pain. In other words, action (karma) is performed according to the choices made by disposition to yield results (karmaphalam) for their experience. Now, as pointed out earlier, the problem comes: *human beings perform complex actions (arising from complex disposition) and to do so they need to coordinate them*. Such coordination is impossible without semiotic representation. But there is the dispositional functional pressure (DFP) to do so to fulfill the desires. As a result, language first erupted as a tool through isolated sounds, then used as a system by the assemblage of these sounds through *dispositional creativity and analyticity*, and finally as a resource for the construction of ka:rmik reality by making use of it as a resource just as you make use of natural resources such as water. Finally, all these three realities and the three means (tool, system, and resource) function *a:nushangikally* (the successive phenomenon begetting the earlier phenomenon's properties such as air begetting the property of sound from space in addition to its property of touch) in an I-I-I network in the performance of action as shown below.

(7a)



(7b)



DR AR Resource

Network 1: KR-DR-AR and T-S-R Networks

The property of Ka:rmik Reality is bho:gam (experience of pain, pleasure, delusion), the property of Dispositional Reality is Qualification and Choice, and the property of Actional Reality is Material Form.

(8a) **K. R. (Experience) → D. R. (Qualification and Choice + Experience)**
 → **A. R. (Material/Energy Form + (Qualification and Choice + Experience))**
 (8b) **Tool (Means) → System (Pattern + Means)**
 → **Resource (Energy + (Pattern + Means))**

Network 2: I-I-I Network of a. Three Realities b. Lingual Instrumental Operation

Since the use of language implies meaningful functional speech action, we can say that meaning is used as a means for constructing experience. Language is used as a resource for the construction of actional reality at the lower level and it is generated-specified-directed-materialized (GSDM) from disposition making it a product of as well as a resource for the construction of dispositional reality at the level around-the-object (middle level) and finally it is derived from the karmaphalam (the fruits of previous activity) of the speaker at the individual level and the language community at the group level. So it can be considered a resource for construction of the ka:rmik (experiential) reality at the higher level. *In other words, language is not only used as a resource for the construction of ka:rmik reality via dispositional reality via actional reality but it is also produced out of it: language is not only used by human beings for living in a context by living in it but it is also produced by them by living in the context for living in it.*

3. 1. 2. Formation of Language

3. 1. 2. 1. Abilities of Human Beings for Language-ing

Human beings are genetically endowed with certain faculties and abilities such as awareness from Consciousness, Disposition from his Nature, sensory organs that perform sensory perception, the action organs that perform action, and the mind that performs such actions of reasoning, logical thinking, analyzing and classifying, interpreting, etc. They are endowed with disposition which generates-specifies-directs-materializes all their triple (mental-vocal-physical) activity and enables to experience action and the results of action as pleasure and pain. Human beings *exist* to survive and survive to perform action to fulfill their desires and *live* as they experience the results of action as pleasure and pain. Since their disposition is complex giving rise to complex desires, they need to perform complex action which requires coordination. But to do so, there is a need for semiotic action and the Dispositional Functional Pressure in them leads to dispositional creativity and it discovers semiosis and finally creates language to fulfill this function.

3. 1. 2. 2. The Process of Formation of Language

There are five important principles in the creation and formation of language that produce five stages.

i. Desire and D.F.P. Stage: At this stage, the human being gets a desire and wants to fulfill it for its experience. So dispositional functional pressure (D.F.P.) builds up to fulfill the desire by contextual action but he is unable to do so because he has to coordinate coordination of action owing to the complexity of the desire.

ii. a. Principle of Action: To do that, he needs a semiotic representation system. Hence, he makes use of the sounds he emits naturally out of fear, pain, etc. by their *observation, interpretation,*

and identification and turns them by his *innate* intelligence that is capable of *reasoning, logic, analysis, and semiosis* into *symbols* and *superimposes a function and meaning* on them.

Here, the human beings create a symbolic speech system (by symbolic action) to coordinate the coordination of action by lingual communication of the *intended* action and experience the results of action. Obviously, this involves *a choice* of the intended action and a further (second) choice of its semiotic representation – *what* action is to be performed, *how* it is to be coordinated, and *how* that coordination is to be represented and communicated. In other words, there is a *Principle of Choice*.

ii. b. Principle of Choice of Action: As pointed out above, to perform an action as well as its semiotic representational action, choices have to be made at various levels of the two types of action. These choices are made out of likes and dislikes of various levels of *form-function-meaning-cognition-disposition-context*. Likes and dislikes spring from disposition and create dispositional bias which creates response bias. This leads to choice of action. Then impelled by desire, effort is made and lingual action is performed. This is captured by a simple basic equation:

(9) Disposition → Dispositional Bias → Response Bias → Choice
Effort → Action → Variation → Result → Experience

However, to make a choice, knowledge of the various options is obligatorily required. Sometimes, the options available may or may not be liked and chosen. In such a scenario, the available options may be productively extended or if it is not again liked, new options may be created. This situation leads us to the fourth principle of exploration of variables.

ii. c. Principle of Exploration of Variables

In the formation of language, sounds (as phonemes), word-formation processes, and syntactic patterns are chosen in various permutations and combinations. Therefore, these are implicitly choices made by the creators of the concerned language. In a similar way, in language change also we see certain choices and so they also must be made according to certain likes and dislikes of the users of the concerned language in a language community. These choices are made by certain simple principles of action which are: 1. Exploration of Contextual Variables (ECV) by which the variables available are explored and a variable is dispositionally chosen; for example, the aspirated plosives in Sanskrit as phonemes, infixation in Arabic, and the syntactic pattern SVO in Telugu; 2. Productive Extension of Variables (PEV) in which an existing variable is further extended by dispositional creativity by modification – for example, compounding or reduplication from an existing word, lengthening of vowels, and SVOA from SVO ; and 3. Creation of New Variables (CNV) in which a new variable is created by dispositional creativity when the existing variables are not favoured.

ii. d. Networks-within- Networks

When a network of action is created, it may be extended by PEV to form another network within the same network and the same process can be recursively extended to consist n-number of networks within networks. For example, at the level of the word, we get syllable and phoneme joined together in a network; this can form a bigger network of a phrase and a bigger network of a sentence, paragraph, essay and so on. From a top-down process, we get networks-within-networks if we look at an essay – an essay consists of smaller networks of paragraphs, paragraphs consist of further smaller networks of sentences and so on.

ii. e. Multi-perspective Processing

There are different ways employed in processing lingual action. One of the ways in which language is created is by *linear-parallel-radial processing network*. In this process, sounds are

formed first in an elementary stage, they are joined next into syllables, and words in the intermediate stage, and at an advanced stage into sentences in a linear process by gradual evolution. As words and sentences are created, meaning and function are endowed on them in a parallel process. Finally, *form-function-meaning* are *I-I-Ied* in a radial process and language is *automatically* produced in its application. Thus, language is holistically processed.

ii. f. Atomic-(W)holistic Functionality

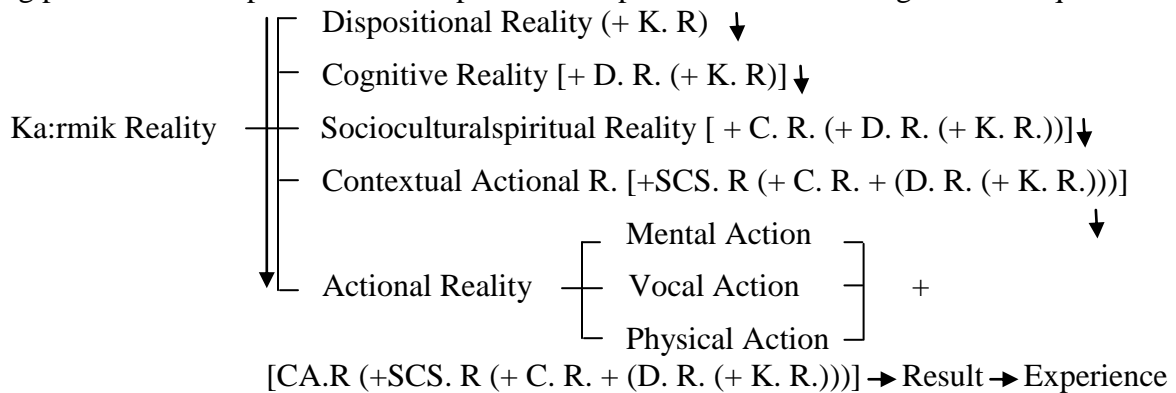
From another perspective, different levels join together as parts to form a whole. For example, form, function, and meaning join together as parts to constitute a sentence as a whole. In a similar way, words constitute a phrase, a clause, and a sentence at their own levels as wholes.

3. 1. 2. 3. Principle of Internal Structure

Any lingual action consists of a *concept, pattern and structure, and form*. For example, a word is conceptualized as this and that to be so and so in its conceptual stage, as such and such in its pattern and structure stage having a form that embodies the pattern and structure and the concept.

3. 1. 2. 4. Principle of Ka:rmik Reality

Ka:rmik reality is constructed in a holorchy of five realities: 1. Dispositional (D. R); 2. Cognitive (C. R.); 3. Socioculturalspiritual (SCS. R); 4. Contextual Actional (C.A. R); and 5. Actional (A. R). The basic premise of KLT is that language is *used* as well as *produced* by *disposition* as a means for constructing ka:rmik reality which is obtained by performing contextual lingual action according to one's disposition and it is processed by socioculturalspiritual cognition. Accordingly, first, lingual action is chosen in its *un-manifest* state to be *this and that* as *so and so* in *such and such manner* by the traits through the knowledge of it and fashioned out by the linguistic va:sana:s (internalized habits) of performance of lingual action; second, while (the lingual action) is chosen, it is processed through the socioculturalspirituality of the speaker and cognized; third, it is cognized with reference to the context in which it has to be performed as contextual lingual action; and finally, it is performed as (contextual) lingual action to coordinate the coordination of action as a *whole*. Consequently, this lingual action will produce its results and these results will construct the ka:rmik reality for the speaker to experience the results as yielding pleasure and/or pain. The entire process is captured in the following network equation.



Network 2: Holorchy of Ka:rmik Reality

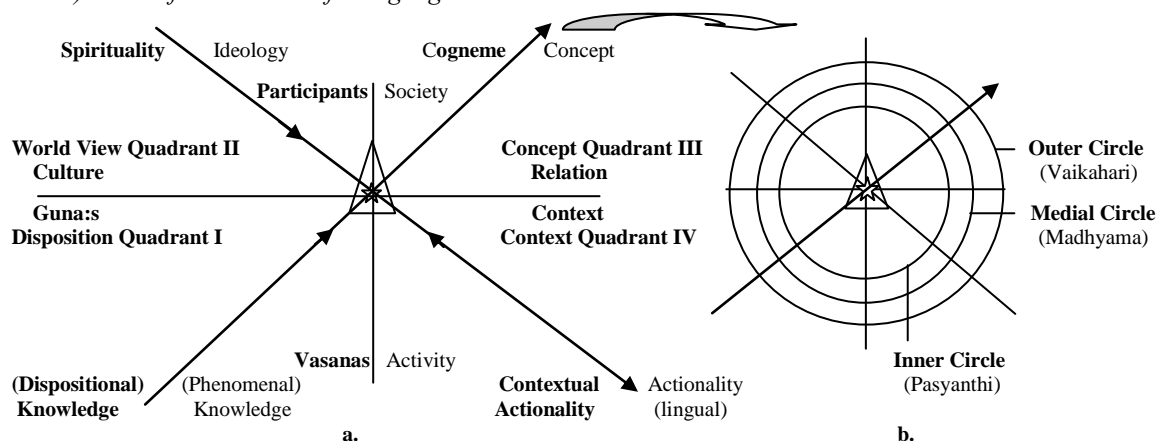
3. 1. 2. 4. 1. Principle of Cogneme-Cognition

Graph 1: Combined Triaxial Graphs of Cognitive Actionality Quadrants (KLT)

Legend

- ☆ The Individual Consciousness (the Being in the Human Being or the soul or the ji:va)
- △ The Triad (sattva giving knowledge of activity; rajas giving choice of activity by traits; and tamas giving inertia or materiality of activity by va:sana:s) of Disposition

— Horizontal Line; | Vertical Line; / Diagonal Line: Horizontal, Vertical, and Diagonal Axes;
 I, II, III, and IV : the quadrants 1, 2, 3, and 4 \curvearrowright gives rise to
 Os 1. inner (pasyanthi 'cognitive'); 2. medial (madhyama 'pattern'); 3. outer (vaikhari 'form or phonic') levels of realization of language



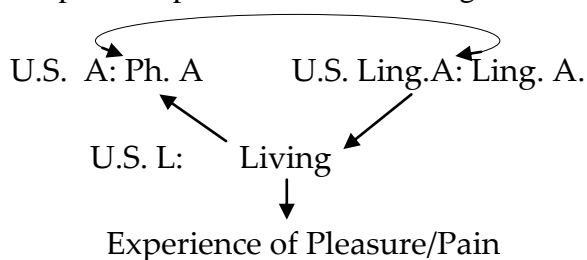
KLT Graph 1: a. Combined Triaxial Quadrants of Cognitive Actionality; b. Tricircled D-Q-C Creating Action

The lingual action is used/produced by cogneme-cognition in a systematic manner as follows. There are five phases in its cognition and production. *First*, there is the disposition which is a complex of traits-knowledge-va:sana:s. Here, a dispositional impulsion creates a desire from the Consciousness-qualified-Disposition to create lingual action. This desire is impelled by an impact of disposition (Traits) on the Phenomenal Knowledge the speaker possesses and cognizes the lingual action. It is shown by the diagonal arrow pointing upwards towards the centre in the Disposition Quadrant I. *Second*, as the desire is produced, it is influenced by the socioculturalspirituality of the speaker in cognizing the lingual action. Here, the cultural norms of the society will qualify the cognition. It is shown by the diagonal arrow of spirituality/ideology pointing downwards towards centre in the World View Quadrant II. *Third*, the cognition of the lingual action is purposeful and is meant to coordinate the coordination of action in the context and so the context impacts on the cognition. It is shown by the upward pointing arrow towards the centre in the Context Quadrant IV. *Fourth*, by the I-I-Iing of the Dispositional-SCS-Contextual action in the three quadrants, the lingual action cogneme is cognized in the Cognition Quadrant III and it is shown by the upward pointing arrow. The cognition is also influenced by the inherent properties of the mind such as alertness, focus, and attention. *Finally*, it is materialized in the fourth quadrant as lingual action which is shown by the downward pointing arrow. The gradual evolution of the lingual action is captured in the Graph 1b. The *inner circle (Pasyanti)* shows the conceptualization process as the un-manifest concept, the *medial circle (Madhyama)* shows the pattern and structure of the action and finally the *outer circle (Vaikhari)* shows the materialization of the lingual action as an utterance/written text. As the lingual action is produced, it produces its own result and that is experienced by the interlocutors. The entire process is captured by the following Graph 1a above.

3. 1. 2. 4. 2. Universal Sciences of [Action-Living-Lingual Action]

When human beings perform lingual action, they have to work on three levels and I-I-I them. They are: 1. *Phenomenal Action (Ph.A.)* which is governed by the *Universal Science of Action (U.S. A.)*; 2. *Living* which is governed by the *Universal Science of Living (U.S. L.)*; and 3. *Lingual Action (Ling.A.)* which is governed by the *Universal Science of Lingual Action (U.S. Ling.A.)*. Human beings conduct their living *dispositionally* by performing phenomenal action and use language to coordinate the coordination of action for living, which is the experience of

pleasure and pain through action for the fulfillment of material-social-intellectual-spiritual desires. Thus, there is a correspondence between lingual action and phenomenal action since lingual action represents it; and there is correspondence between living and phenomenal action since we conduct our living by performing triple (mental-vocal-physical) action as phenomenal action; again, we perform lingual action to conduct our living through triple action. Consequently, they have to relate all these three levels and establish a systematic correspondence between them. Any theory of language has, therefore, to take into consideration the systematic correspondence between disposition-phenomenal action-lingual action.



Network 3: Phenomenal Action – Living – Lingual Action Network

3. 1. 2. 4. 3. Techniques

In addition to these, there are five important techniques that are used in the creation of language. They are:

1. *Concatenation by Mathematical Processes*: Principles such as addition, subtraction, substitution, displacement, simplification, embedding, and apposition are used in the formation of words and sentences.

2. *Adhya:sam (superimposition) and A:nushangikatvam (cumulative inheritance)*: The Principles of Superimposition is extensively made use of in the creation of language without which language would never have been formed. It is used in the creation of the very linguistic system as a symbolic system and further in superimposing lexical, syntactic, and semantic levels on sound to create the system. In a similar way, a:nushangikatvam (the inheritance of the properties of one into other phenomena *successively* like air inheriting the property of sound from space in addition to its property of touch; fire inheriting the properties of touch and sound in addition to its property of glow) is also another technique made use of in the formation of language, for example, words inheriting the syllables, sentences inheriting words and syllables. Superimposition is a proof for showing that language is holistically processed as a chemical compound but not as a mixture.

3. *I-I-I and Binding*: Interconnection-interrelation-interdependence (I-I-I) of various strata such as phonetics-lexis-syntax-semantics and binding them together to create the linguistic system is another technique for making language a holistic system but not atomic. It is related with superimposition.

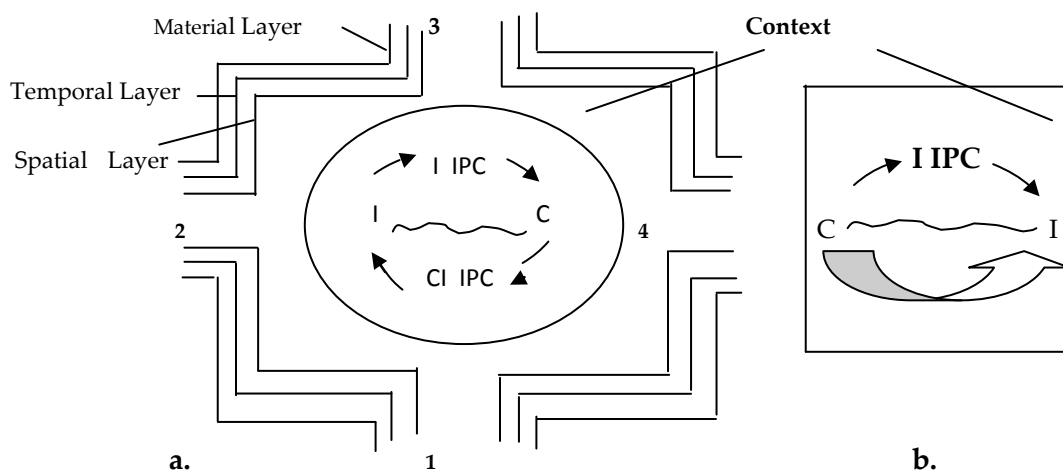
4. *Choice-Networking by Analysis and Classification and Multi-perspective Processing*: Various choices are made in the formation and use of language and these choices are made in a network by analysis and classification through multi-perspective processing (topdown - bottom-up - around-the-object; and linear-parallel-radial processing) and choices are dispositionally made from these networks of choices.

5. *Qualification of Action by STM-SCS-IIH, Dispositionalization, and Experientialization*.

All action is qualified by the spatiotemporal-material constraints and it is also dispositionalized for its choice and then made experiential via its results.

3. 1. 3. Principle of Standardization by ICCCA

Networks for Transmission of Language by ICCCS



Legend: ~~~~~ transmission from to ; I-I Relation; Cognitive Reality
 I Individual; C Collective; I/ CI Individual/Collective-Individual; IPC Interpersonal Communication
 1. Dispositional; 2. Sociocultural/spiritual; 3. Contextual Actional; 4. Lingual Actional Realities

Network 4. a. Ka:rmik Network for Transmission of Language as a Dispositional Process by ICC

b. SFL Network for Transmission of Language as a Social Process

In KLT, language starts from the individual's dispositional creativity and as he makes vocalizations owing to the dispositional functional pressure to communicate to coordinate the coordination of action for the fulfillment of desires and their experience, he conducts individual interpersonal communication (I IPC) with another individual and these vocalizations become collectively established and standardized by Individual Collective Contextual Conjunction and Standardization. Once they are standardized and established they become entrenched in the collective memory and they are further transmitted by collective-to-individual interpersonal communication (CI IPC).

(10) Individual-to-Individuals → Society (Collective/Group) → Individuals-to-Individuals.

It is not the case in SFL where language is social action and it starts from the society (i.e., collective). It is captured in the Network 3 as shown above.

3. 2. KLT: Implications for Post-Colonial Pedagogy

Considering ka:rmik linguistic theory of language to devise a teaching method has serious implications. First, it considers language in a (w)holistic perspective and therefore advocates integration of form-function-cognition-disposition into a unified theoretical framework. Thus, the formal or functional or cognitive approaches should be revisited and re-examined in the light of considering language as a resource for the construction of ka:rmik reality instead of mental or social or cognitive reality. Second, the role of appropriate games is seriously considered in second language acquisition as a part of the regular syllabus. This is due to the fact that language is dispositionally created and used and hence is also dispositionally learnt. The pleasure principle is dispositional and hence it will help accelerate the pace of learning radically. Third, in syllabus design, gradual evolution of the content is the motto, even though it is difficult for inexperienced and less knowledgeable syllabus designers, but that is an untenable excuse since syllabus design is not the job of such teachers. Fourth, the role of disposition is the central issue in SLA and it is therefore centered and not pushed to the periphery. Finally, it overcomes the five defects suffered by the western theories as discussed in Bhuvaneshwar (2013 a).

3. 2. 1. Motivation of Wholism in Language Evolution and (W)holism in Pedagogy

In Bhuvaneshwar (2013a), it has been shown that all the 10 approaches and 8 methods discussed by Richards and Rodgers (2001) are atomic. It was also pointed out that atomic approaches and methods are not the natural way to teach and learn a language. Karrik Language Teaching Approach overcomes this defect by motivating language formation from a karrik linguistic perspective.

There are three issues in the gradual evolution of form in language: 1. *the Linguistic System as a Whole*; 2. *Phonetics/Phonology/Lexis/Syntax/Semantics/Discourse*; 3. *Individual Words/Phrasal or Sentence Patterns/Proposition Types*. In the case of individual words, we notice gradual evolution of one word into another by inflection or derivation. For example, a word like *box* evolves into *boxes*, or *box(verb)*, and *boxes*, *boxing*, *boxer*, and *boxed*. In a similar way, we can also see gradual evolution in word-formation processes. For example, a root word may undergo reduplication or clipping, compounding or blending. In the case of syntax, one pattern may develop into other patterns by extension. For example, an SVO pattern may become SVOO, SVOC, SVOA, and SVOCA. In this type of evolution, the word or the syntactic pattern is the whole and it evolves as a whole at its own level from the meaning-to-form-to-modification and not from part-of-the-form to its modification (for example, the word *box as a whole* undergoes the change but not *x* or *ox*; in the case of a word like *ferry /feri/*, the plural is *ferries /feriz/* but not *ferrys* and so we may be misled to think that it is the part ‘-y’ and not the whole word *ferry* that undergoes; if it were so, *ferrying* should be *ferri-ing*; again, if we posit that *-i* and *-i* should not come together, its pronunciation contradicts it; the spelling in English is dispositionally GSDMed but not by mechanical rules. In a similar way, a syntactic pattern is rooted in the Universal Science of Action and it gets into the Universal Science of Human Action and then into Universal Science of Lingual Action into the specific lingual action.) However, each level is independent by itself as a stratum, as a network-within-network. It is to be interconnected-interrelated-(made) interdependent (I-I-I) with the other levels in the formation of language in an atomic-(w)holistic functional network consisting of the different networks as parts, as networks-within-a bigger network, like a wheel (whole) having spokes (parts).

To explain more, we cannot evolve the linguistic system as *a whole* by highlighting or concentrating on one level (part), say, lexis or syntax or semantics or discourse only – one cannot derive the *whole* linguistic system from *parts* such as words or sentence patterns or meanings or discourse structure only but we can do so by I-I-ling the various levels in a unified network of lingual action. In the formation of language, this is how it is done: words are created at one level and they are joined together in syntactic patterns at another level as networks-within-networks but all of these levels are joined together in a unified, atomic-holistic functional network at another different higher level (by a unified ‘cogneme-cognition’). That it is so can be observed by the *negative evidence obtained* from learning only one (or two) stratum of language, say, lexis: when I was young, I memorized only the lexis in Sanskrit as given in the *Amarakosam* (and also grammar through *Sabdamanjari* and *Dhatumanjari*), but I could learn only the lexis and grammar and could not progress further – in fact, I forgot the lexis and grammar after a decade or so. Had I learnt to *speak* using the lexicon and grammar and also write in Sanskrit, I would have definitely learnt the language up to a high level as it *is observed by the positive evidence obtained from* my learning English or Hindi where I learnt all the LSRW skills. In a similar way, had I learnt to read and write Arabic when I was 55, my little knowledge of Spoken Arabic would have been greatly enhanced, *especially, vocabulary since I could read through the dictionary and know more words*; in the case of Tamil, I can speak well but again I never practiced reading and writing Tamil and so my knowledge is only limited to a working

knowledge of Spoken Tamil. So also is the case with Hausa in which I had a working knowledge of Spoken Hausa. On the other hand, by I-I-ling all the LSRW levels in a systematic network, as it happened in the case of English to a great extent and Hindi to some extent, I would have become proficient in Arabic or Hausa as well. In view of this personal evidence, in my case, atomic approaches are less effective than holistic approaches and it is quite likely that they will **be** so in other cases also.

In addition, there are two other levels of holism: 1. *Contextualization Level*; and 2. *Dispositionalization Level*. What is holistically learnt has to be further integrated into the context as appropriate contextual action. In other words, the speaker should be in a position to choose the correct form of the language to express what he meant. This level of expressing what you mean correctly (grammatically) and appropriately (saying what you mean) as lingual actional reality is I-I-Ied with the higher level of Dispositional Reality. Hence, lingual action has to be further integrated into dispositional action. In a top-down process, it will be a gradual evolution of dispositional action (into desire into actional effort into) contextual action into lingual action: Disposition-Desire-Effort-Contextual Action-Lingual Action. To sum up, language teaching-learning should integrate not only the formal but also the functional and dispositional levels into a unified whole. What is more, all lingual action is causally generated-specified-directed-materialized by disposition and hence it is the most fundamental aspect that should not be neglected. All the approaches and methods discussed above have not taken disposition into account and therefore they are not holistic.

2. *A:nushangikatvam in Language and Evidence for Holistic Teaching-Learning*

Language is also *a:nushangik* [(the property of the cause transmitted into the effect along with its own special property like the sound of space transmitted into air along with its own property of touch); $(X + a)$ is realized as $Y (a + b)$; indicated by \blacktriangleright '*a:nushangikally* transmitted') after its production]. In the Dispositional-qualified-Consciousness, the entire lingual action is realized as a *vivartam* (apparent transformation \curvearrowright) in it in two phases. First, the concept apparently transforms into P&S in thought form by *intra-categorical* transformation of thought into another thought form; second, the P&S of Thought apparently transforms into the material form by another *inter-categorical* transformation of thought into sound form.

(11) a. LA: Fu \Downarrow M \Downarrow F \Downarrow S \Downarrow C \rightarrow CA

b. LA: Fu \blacktriangleright M (+Fu) \blacktriangleright F (+M +Fu) \blacktriangleright S (+F +M +Fu) \blacktriangleright C (+S +F +M +Fu) \rightarrow CA.

c. LA: Fu \curvearrowright M \curvearrowright F \curvearrowright S (of F + M +Fu) \curvearrowright C (with (S + F + M + Fu) of LA) \curvearrowright CA.

From this point of view, the parts evolve from the whole by inter-categorical transformation of already cognized meaning into form by gradual evolution (\Leftrightarrow) and not vice versa in the formative stages of language:

(12) **Meaning as Whole \curvearrowright Form (Part) as Whole \Leftrightarrow Form (Total) as Whole.**

However, meaning as a whole evolves from disposition and therefore the formal, functional, and semantic levels should be integrated into disposition in the dispositional-cognitive-sociocultural-spiritual-contextual actional-lingual actional framework by gradual evolution. In other words, since language *a:nushangikally* contains form-function-meaning-style-context together, all of them should be I-I-Ied and not atomically taught and learnt. This has implications for organizing teaching-learning methods: *language should be taught holistically by taking the gradual evolution process into consideration.*

3. 4. 2. Application

Second, at the stage of application, the particular lingual action is impelled in a similar way as in the stage of creation and then applied in a context. The only difference is, in the stage of creation, something new is created whereas in the stage of application what is already created is applied.

3.4.3. Transmission

Third, at the stage of transmission, what is created and applied is transmitted by repetition. Here also, the same process is repeated: there is a desire to do something; to fulfil the desire, a system of language which is already created and applied is further applied and in the process transmitted. When transmission continues, it gets propagated; if not it dies. For the transmission to continue it has to be taught and learnt; what is more, if it is to be transmitted and propagated as a second language owing to its functional necessity, it must be taught and learnt. In all these three cases of creation, application, and natural transmission, language is not derived from the parts such as a word, or a sentence pattern, but it is resourced from *disposition-to-desire-to-effort-to-lingual action in a context*.

To make this subtle process further clearer, we have to look at the *gradual evolution* of sounds into syllables into words into sentences into discourse in a linear historical dispositional cognitive process. There are three major processes involved in the formation of a linguistic symbolic system. First, there is the cognition of *form-oriented* action as meaning by its awareness. In this stage, form-oriented action is known as M (F) [Meaning (Form)] in terms of the form without any language: when a primitive person sees a tiger coming, he knows it as THAT through the material form of the tiger coming without the language “The tiger is approaching us from behind”. Out of natural fear (svabha:vam), he cries out. That ‘cry’ becomes a symbol but that primitive ‘cry’ means “The tiger is approaching us from behind”. Second, when he wants to disambiguate this (or similar) meaning from others owing to functional pressure, he works on the representation of the same meaning through his dispositional creativity. In that process, by Individual-Collective-Contextual Conjunction and Standardization (ICCCS) of this symbolic representation, he arrives at a particular sound, later on a group of sounds as a word, and finally a group of words as a sentence in a very long historical process of the development of language. Third, as he develops the system, he develops words from sounds at one level (for representation of objects and states of being), joins the words to form sentences at another level (for representation of action), and uses the sentences in a context from another level (for representation of discourse-action).

When a primitive man says, for example, ‘X’ where X stands for a sound in his primitive speech, what he means is ‘the object/action/state of being as a whole’ – if he says ‘/s/’ when a tiger is approaching **him and the people around**, he means ‘A tiger is approaching us from behind’ by that *single* representative *sound* /s/ for it in the early stages of language development; by *a group of sounds* as a representative *word* /w/ for ‘tiger’ in the intermediate stages of language development; and by a group of words/phrases as a representative sentence /S/ for ‘A tiger is approaching us from behind’ in the advanced stages of language development. Let me cite a real life example from the speech of a differently-abled woman: she is a mentally retarded 57 year old woman who can understand her mother tongue Telugu but who cannot form sentences and communicate well. However, she can use some words, for example, kabbi (her sister’s nick name coined by her for Kamala – kambi/kabbi), ka:fi: (coffee), bobba (water), etc. Later on she also learnt two verbs: *iyyi* (give), and *vasta* (come) + amma (mother) as a suffix. In the initial stages when she was very young (around 20) , she used to communicate her desires and coordinate the coordination of action for their fulfilment and experience of the results of

by integrating and I-I-ling all the LSRW skills together in a unified framework where the parts fit in the whole like cogs in a wheel and (language as) ka:rmik action binds the whole as the rim to make teaching-learning-administration natural, enjoyable, and quicker.

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