Towards De-colonization of ELT Theory: A Critique

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Abstract

Modern English Language Teaching in Asia and Africa is in general severely constrained by the after effects of colonialism. In spite of independence from the colonialists, ELT in India and other parts of Asia and Africa has not evolved as an independent system with its own theories, strategies, and practices to suit the indigenous spatiotemporalmateriality, socioculturalspirituality and inclinationalinformationalhabituality in its diverse contexts. All the time, the ELT practitioners in these two continents have become blind sheep following this theory and that theory which are atomic, theoretically defective, and socioculturalspiritually colonialist; finally, they have not produced promising results. That it is so can be seen from the overall standards of the students in real life situations. Therefore, de-colonisation of English language teaching is necessary to produce a learner-friendly and holistic teaching in the non-native English environment.

In this introduction, a critical review of the major western theories of English language teaching has been made to show their atomicity, lack of universality of the principles of ELT; inadequate networking of the networks-within-networks in an atomic-(w)holistic functional framework; improper time-management; and non-experientiality in learning *in order to show why our ELT methodology should be decolonized and rejuvenated with an indigenous model, the Ka:rmik Language Teaching Approach (Bhuvaneswar 2009), as an alternative to serve our purpose well from the Indian, Asian, and African perspectives.*

I. Introduction

Right from the nineteenth century, a number of popular approaches (10) and methods (8) have cropped up in the western history of English language teaching as discussed in Richards and Rodgers (2010). They look at the theory of language from three atomic perspectives: *1. Structural; 2. Functional; and 3. Interactional* and attempt to fix most of the popular methods into these three perspectives. For example, *Audiolingual Method, Total Physical Response Method,* and *the Silent Way* are examined under the theory of the Structural View of Language; so also Wilkins's *Notional Syllabuses* (1976) *and ESP (Robinson 1980)* are derived from the Functional View of Language; and *Text-Based Language Teaching (TBLT), Whole language, Neurolinguistic Programming, Cooperative Language Learning,* and *Content-Based Instruction* are based on the Interaction View of Language. Some methods or approaches may use more than one perspective; for example, *CBLT (Competency-Based Language Teaching)* is an approach that is both functional and interactional.

In addition to a theory of language, a theory of language learning also plays an important role in the formulation of teaching methods. A learning theory of language may be either *process-oriented* or *condition-oriented*. *The Natural Approach* is developed from a learning theory that incorporates both processes and conditions, whereas *Counseling-Learning (Community Language Learning)* is based on the conditions of learning (exemplified by SARD as in Curran 1976) and the *Silent Way* (Gattegno1972) on processes of learning (that develops intelligent awareness through silence and active trial).

As we will see later on in this article, all the three structural, functional, and interactional views of language as well as process-oriented and condition-oriented theories of language learning are atomic in their perspective of language as a whole. To explain further, language has not only *structure* (form) but also *function*, and *meaning*; in addition, it is used for coordinating the coordination of action by *interaction*; and finally, it is used dispositionally *for* living in a context. What is more, it is produced *by* living in a context for the construction of dispositional reality for the fulfilment of desires through the ultimate *experience* of the results of action (as *ka:rmik reality* as explained below). The nine important supra-level functions (O - I^3 - C ^{3}- R - E) of action *[Observation- Interpretation-Identification-Representation-Creation-Initiation-Communication-Coordination-Experience of Action]* are basically intended by human beings for the construction of ka:rmik reality (a state of affairs for the experience of the results of their action performed for the fulfilment of their desires impelled by their disposition in a cause-means-effect process) through dispositional reality only. However, to do so, form and meaning are used to construct actional reality at the *lower* level of language and dispositional reality by a conscious choice of the various levels of language (form-function-content-style-context) in a network of choices at *around-the-object* level *(middle level)* so that ka:rmik reality can be ultimately constructed for the emergent experience of the results of action performed to fulfil desires at the *higher* level. To elaborate more, *form-function-((content=meaning)-style-context))-interaction* are only parts of lingual action where lingual action is not only a sum of the parts, not only more or less than the sum of the parts but is *beyond* the parts as a *whole* with its cause – disposition and *karmaphalabho:gam* (the experience of the results of action) – outside the form-function-interaction network: there is an I-I-Iing of WHY (Disposition and Karmaphalabho:gam) with WHAT (language) - HOW (manner-place-time) to produce language. This *ka:rmik* (cause-effect experiential) view of language, which is holistic, has not been thought of and proposed. Therefore, these western perspectives are not only atomic but also theoretically defective and as such there is a genuine need for a (w)holistic model that integrates form-function-cognition-interaction-disposition into unified framework.

India is the mother of linguistics which has given birth to such illustrious linguists such as Pa:Nini Mahamuni and his predecessors and Sri: A:di Samkara Bhagavatpu:jyapa:dah who is the greatest exponent of advaita philosophy as well as an outstanding poet and logician, but all these years, the Indian linguists who did not make proper use of the great Indian tradition have followed and continue to follow these western theories without trying to break out from this lingual imperialism with the help of native intelligence. All these theories are in one way or the other not suitable to our conditions in Asia and Africa, particularly, India. Some of them do not pay necessary attention to the problem of varied pronunciation in India; some are socioculturally not suitable; some are not sensitive to the classroom needs since many are overcrowded; and all are atomic. Ka:rmik Language Teaching Approach is one such attempt to liberate pedagogy from *atomism* and experience the pleasure of *wholism*.

In this introduction, a critical review of the 10 approaches and 8 methods which have been discussed by Richards and Rodgers (2010) has been attempted to pave the way for a holistic model. Such a model should not be fanatically against *foreign* or *western* or *progressive*

approaches because they are foreign but should absorb what is good in them and discard what is not good for us in a spirit of wisdom. In this connection, ka:rmik language teaching is suggested as one such new indigenous approach to initiate further research and establish an *anti-atomic* and *pro-experiential* method for effective teaching, socioculturalspiritually relevant teaching materials, quicker learning, and an enjoyable experience of the teaching-learning-materials production-administration process of English Language Teaching in the 21 century.

II. Literature Review

A number of ELT specialists have conducted detailed analyses of various approaches and methods in ELT. Richards and Rodgers (2010) is one such comprehensive attempt. They list and discuss 10 approaches and 8 methods which are in use:

2. 1. Approaches: 1. Communicative Language Teaching (CLT); 2. Competency-Based Language Teaching; 4. Content-Based Instruction; 5. Task-Based Language Teaching;4. Cooperative Learning; 5. Lexical Approaches; 6. Multiple Intelligence; 7. The Natural Approach; 8. Neurolinguistic Programming; 10. Whole Language;
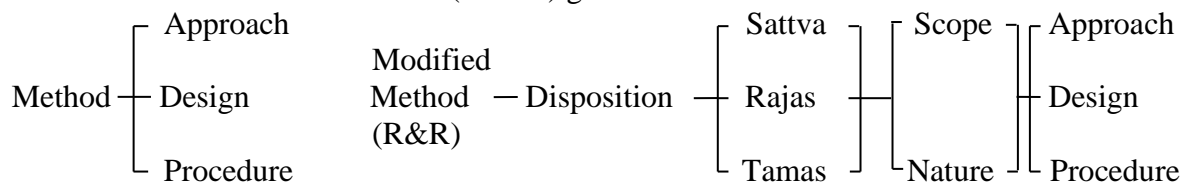
2. 2. Methods: 1. Audiolingualism; 2. Counselling-Learning; 3. Situational Language Teaching; 4. The Silent Way; 5. Suggestopedia; 6. Total Physical Response in addition to the two very early methods, 7. The Grammar Translation Method, and 8. The Direct Method which are also important.

In this review, Richards and Rodgers (2010) only is taken into consideration to save space. Since it provides a comprehensive review of various approaches and methods by taking into consideration various ELT specialists and critics, the defect of not covering other critics is minimized.

In their analyses, they have revised and extended Anthony's (1963) model which describes a method in terms of an *approach, method,* and *technique* to consist of three divisions: *approach, design, and procedure*. In addition, each division is further divided into sub-divisions. 1. Approach deals with: a. a theory of the nature of language; and b. a theory of the nature of language learning; 2. design deals with: a. the general and specific objectives of the method; b. a syllabus model; c. types of learning and teaching activities; d. learner roles; e. teacher roles; and f. the role of instructional materials; and 3. procedure deals with: classroom techniques, practices, and behaviours observed when the method is used.

In their revision and extension of Anthony's model, Richards and Rodgers have not considered *how disposition plays a critical role in the choice of the approach, design, and procedure of a method*. For example, a learner with sharp memory, heightened powers of analyticity, and discipline requires one kind of teaching, syllabus, and learning procedure in contrast to a student with weak memory, less analyticity, and lack of discipline – this problem was addressed to some extent by remedial programmes but that is not highlighted in the procedure. One of the major reasons for the failure of a method is its inability to take into consideration the disposition of the teacher-learner-learning materials-administration network. Two other aspects which were not given attention in their modification are *the scope and nature of approach, design, and procedure of a method*: in terms of *scope*, is it holistic or atomic; universal or limited in the choice of the variables?; in terms of *nature*, is it more classroom-oriented or game-oriented; more natural or un-natural (psychologically plausible or cognitively optimal); socioculturalspiritually near or far off?   Such

considerations are also taken into consideration to develop a model for a method in KLTA which is discussed in Bhuvaneswar (2013 b) given in this issue.

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                  ┌ Approach                      ┌ Sattva ┐ ┌ Scope ┐ ┌ Approach
                  │            Modified            │        │ │       │ │
Method ┤          ┼ Design     Method — Disposition ┼ Rajas  ┼ ┤       ┼ ┤ Design
                  │            (R&R)               │        │ │       │ │
                  └ Procedure                      └ Tamas  ┘ └ Nature┘ └ Procedure
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Network 1. A. Method in R&R   B. Modified Method of R&R

III. Major Western Approaches and Methods in ELT: A Critique towards Its Decolonization

Richards and Rodgers (2010) list and discuss 10 approaches and 8 methods which are in use:

3. 1. Approaches: 1. (i Ap) Communicative Language Teaching (CLT); 2. (ii Ap) The Natural Approach; 3. (iii Ap) Cooperative Language Learning; 4. (iv Ap) Content-Based Instruction; 5. (v Ap) Task-Based Language Teaching 6. (vi Ap) Competency-Based Language Teaching; 7. (vii Ap) Multiple Intelligence; 8. (viii Ap) Neurolinguistic Programming; 9. (ix Ap) The Lexical Approach; and 10. (x Ap) Whole Language.

3. 2. Methods: the two very early methods 1. (i M) The Grammar Translation Method, and 2. (ii M) The Direct Method and 3. (iii M) Situational Language Teaching;4. (iv M) Audiolingualism; 5. (v M) Total Physical Response; 6. (vi M) The Silent Way; 7. (vii M) Counselling-Learning; and 8. (viii M) Suggestopedia are also important.

3. 3. Approaches and Methods: A Critique of Their Characteristics

A close look at these approaches and methods reveals the following characteristics which are not in line with the natural processing of language and its learning: *1. atomicity; 2. lack of universality; 3. inadequate networking of components; 4. improper time management; 5. non-experientiality*. Let us briefly discuss them to set the stage for proposing KLTA as an alternative approach for teaching-learning-syllabus design-management of ELT.

3. 3. 1. Atomicity: An examination of these methods and approaches reveals that they are atomic in their approach with each approach and method deriving its theory of language as a *whole* from its *parts* by choosing a particular aspect of language learning or teaching and then formulating a theory of language out of it and then deriving the concerned approach/ method (A/M):

(1) Choice of a Part(s) ➜ Formulation of a Theory ➜ Derivation of an A/M.

For example, in the (i M) *Grammar Translation Method* (1840s – 1940s and even today in its modified form in Europe), the focus is on *reading and writing* only and "little or no systematic attention is paid to speaking or listening" (ibid., p.6); in a similar way, the sentence is the focus and not the whole text; in the (ii M) *Direct Method* (1920s), which is a 'natural' method, emphasis on using the target language in a monolingual basis caused many problems in teaching since "teachers required to go to great lengths to avoid using native language, when sometimes a simple, brief explanation in the student's native language would have been a more efficient route to comprehension" (ibid., 13). Moreover, *reading* was neglected and it gave way to the (iii M) *Situational Language Teaching* in Britain and (iv M) *Audiolingualism* in the United States. However, these methods were again rejected, since they were considered more structuralist and neglected functionalism; and this view led to the Communicative Language Teaching Approach (as in Wilkins's notional syllabuses (1976) which emphasized on the neglected functional and communicative potential of language in the Oral Approach and SLT).

(i Ap) CLTA considers language as a *system for meaning-making* by *interaction and communication*. This view is contradicted in our daily life: we do not *simply* use language for

meaning-making or interaction and communication since we do not spend our time by mere talking without goals – we interact and communicate for meaning-making for coordination of coordination of action for the fulfilment of desires by the ultimate experience of the results of action   Again, CLT also, in its earlier version of Wilkins's notional syllabus, is product-oriented and not process-oriented in its syllabus design. As such, CLT is atomic and lopsided in its approach: Canale and Swain (1980) have considered four dimensions of communicative competence for better pedagogy: grammatical, sociolinguistic, discourse, and strategic but ignored *dispositional competence* (derived from *ka:rmik competence*) as the *core* competence without which none of these four will function (see Bhuvaneswar 2009 for a discussion on dispositional competence). If the learner is not motivated, he will not *simply* learn the language: *you can take a horse to the pond, but you cannot make it drink water! What* a learner learns is I-I-I with *Why* he learns it through *How* he learns it.

   (ii Ap) The *Natural Approach* of Krashen and Terrell (1983) gives no theory to their approach. According to Gregg (1984: 79-100), they have no theory at all. They reject structuralism on the one hand by stressing the importance of the lexicon and downplaying grammar but consider language learning as a mastery of structures: "The input hypothesis states that in order for acquirers to progress to the next stage,   in the acquisition of the target language, they need to understand the input language that includes a structure that is part of the next stage" (Krashen and Terrell 1983: 32).

   In *(iii Ap) Cooperative Language Learning*, more emphasis is laid on Gricean principles of pragmatics but in practice both formal and functional models in addition to interaction models are used. In CLL, cooperation is the key but in real life, there is more competition, confrontation and selfishness than cooperation and in learning, it has its side-effects of bringing self-importance, and arrogance in quick learners which will have adverse effects on others; in a similar way, introverts may not benefit much from such a method. CLL is group-based in its orientation as opposed to a teacher-centred approach. In a multi-level class, both are needed.

   In *(iv Ap) Content-Based Instruction*, more emphasis is laid on the content or subject matter (i.e., priority is given to meaning) that students acquire and less on the language that is used to represent the content. It is flawed in its goal-setting, puts an extra burden on the student if he is not familiar with the subject matter and it is a waste of time if it does not highlight the language aspect through his academic course subjects. At advanced levels, it should not be general-content oriented which is not useful in fulfilling the objectives. On the other hand, it is very useful if the content is an integral part of what the student is expected to learn: *English should be learnt through the subject matter and vice versa.* Even though it is purposeful (need-based), and text-based, it will be of limited use if the syllabus is not holistic as well as relevant – that is the syllabus should incorporate *all* or *most* of the central linguistic features of the selected subject(s) which can also help in knowing the peripheral features through inference and extension from the basic knowledge. This problem is more effectively addressed in the Ka:rmik Language Teaching Approach by taking the basic features of the Universal Science of Action in the subjects of the student and representing them through the corresponding features of the Universal Science of Lingual Action in the language of the subjects. Adjunct Language Instruction shares some features with KLTA but in KLTA, there is a *gradual evolution* of the language through the subject matter (say, architecture) in learning and the subject matter through language in application in an atomic-(w)holistic, networks-within-networks process.

   Both *(v Ap) Task-Based Language Teaching* and *(vi Ap) Competency-Based Language Teaching* are goal oriented in their approach. TBLT draws on all the formal, functional, and interactional models of language theory while CBLT on functional and interactional models only. However, TBLT is *process-oriented* while CBLT is *product-oriented*. TBLT considers language as primarily a means of meaning-making, while CBLT considers language as a medium of interaction and communication for the achievement of specific goals and

purposes. When we look at language as action, we see not only the process but also the product in an integrated network of the three factors: Cause-Process-Product. Thus, both of them are atomic in their approach. What we need is a holistic approach that integrates all the three factors into a unified model.

In addition to CBLT, there are some more methods such as Total Physical Response (TPR), The Silent Way, Community Language Learning, Suggestopedia, Whole Language, Multiple Intelligences, Neurolinguistic Programming, and The Lexical Approach which are popular.

(v M) TPR proposes language teaching through physical (motor) activity by coordination of speech and action and reflects an inductive, grammar-based view of language built around the verb in the imperative as the central motif. This method is difficult to implement at advanced levels, especially, in engineering, medicine, and sciences where the English teacher does not have easy access to realia in these areas of study for physical activity and also physical activity is not possible in many areas of language use.

In the case of *(vi M) Silent Way*, which emphasizes discovery procedures, and problem-solving strategies, it may not go well with students having low IQ. However, use of physical objects for learning will be very useful as 'associative mediators'. Again, it is mainly structural in its approach with more emphasis on propositional meaning and less on communicative practice. *Silent awareness* and *active trial* emphasized in the silent way are to be carefully monitored and manipulated by the teacher's skills.

In *(vii M) Community Language Learning* (using the counselling-learning techniques), advocated by Charles A. Curran (1972, 1976) and his associates, the psychology technique of counselling-learning is made use of as a *social process* in learning a second language *without* any conventional language syllabus with a set of language items in vocabulary and grammar, and a group of ideas for successful learning are posited in SARD: S security; A attention and aggression; R retention and reflection; D discrimination. These central concepts deal with learning requirements and not with the psycholinguistic and cognitive processes of second language acquisition. Furthermore, lack of a syllabus leads to lack of control over teaching materials and the demand for a very efficient and innovative teacher may break down the method if such a teacher is not available.

(viii M) Suggestopedia (also called desuggestopedia) has no particular theory of language but both memorization of lexis and communication are stressed. Suggestopedia is built around the central tenet of 'suggestion' in psychotherapy that facilitates 'concentrative psycho-relaxation' which is not in hypnosis. He outlines six principal theoretical components through which suggestion and desuggestion operate and that set up access to reserves. They are: *authority, infantilization, double-planedness, intonation, rhythm, and concert pseudo-passiveness.* Making decoration of the classroom, music and musical rhythm are key features in learning, and using suggestion and desuggestion are procedural and not theoretical. In a similar way, using raja yoga for improving concentration and altering states of consciousness and soviet psychology to teach all students the same level of skill are also procedural. The theoretical implication is that language is learnt in a stress-free and beautiful environment better and memorization plays a critical role in learning.

(vii Ap) Multiple Intelligences (MI), according to Richards and Rodgers (2001: 115), refers to "a learner-based philosophy that characterizes human intelligence as having multiple dimensions that must be acknowledged and developed in education." Gardner (1993), the pioneer of MI, proposed the "Multiple Intelligences Model" and posits eight native "intelligences" which are: *Linguistic, Logical/Mathematical, Spatial, Musical, Interpersonal, Bodily/Kinesthetic, Interpersonal, and Naturalist.* According to this theory, language is central to the whole life of the language learner and user and so it is held "to be integrated with music, bodily activity, interpersonal relationships, and so on" (Richards and Rodgers 2001: 117). In the traditional model, intelligence is based on a unitary or general ability for problem solving, usually labelled the 'g' factor. In MI, there are multiple intelligences, and if

one of them which is present in more strength is activated by presenting the language content in that frame of intelligence, the learner will learn faster and more efficiently than when presented in another weaker frame. For example, if a learner has high musical intelligence, that learner will learn most quickly if the content is embedded in a musical frame. MI instruction does not have any linguistic goals and any syllabus. As such, the same objections raised for controlling the teaching for syllabus-less classes can be applied to this approach also. In addition, difference in individual learning styles is another problem that cannot be easily handled in practice. Furthermore, it is atomic in the sense that it is entirely based on intelligence, and other factors in teaching-learning ESL are not considered well. For example, in an EST class for teaching nomenclature in chemistry, it is anti-theoretical to introduce logic to a highly musical-intelligent learner.

(viii Ap) Neurolinguistic Programming is "a humanistic philosophy and a set of beliefs and suggestions based on popular psychology ...if language teachers adopt and use the principles of NLP, they will become more effective teachers" (Richards and Rodgers 2001: 130-131). The four key principles of *outcomes, rapport, sensory acuity,* and *flexibility* play an important role in teaching; and modelling is also an important aspect of NLP. In NLP, "learning effective behaviours is viewed as a problem of skill learning: It is dependent on moving from stages of controlled to automatic processing" (O'Connor and McDermott 1996: 6). However, NLP has no theory at the levels of approach and design of language for developing its techniques.

(ix Ap) The Lexical Approach
According to Richards and Rodgers (2001: 132-133), in a lexical approach to language teaching and syllabus design, "the building blocks of language learning and communication are not grammar, functions, notions, or some other unit of planning and teaching but lexis, that is, words and word combinations. Lexical approaches in language teaching reflect a belief in the centrality of the lexicon to language structure, second language learning and language use, and in particular to multiword lexical units or "chunks" that are learned and used as single items". In spite of the support received from first and second language acquisition research, this approach is not holistic since in language not only lexis but also syntax, semantics, and discourse play an equally important role. Furthermore, mere knowledge of vocabulary or syntax is not sufficient to learn a language; one needs to *bind* all the features into a coherent whole and *use* them appropriately in a context to *coordinate* the coordination of action to fulfil one's desires.

(x Ap) Whole Language is an approach in which language is viewed in terms of an interactional and functional perspective. It gives importance to meaning and meaning-making in teaching and learning as it is in Communicative Language Teaching. In this approach, heavy emphasis is laid on authentic texts and situations for teaching and argues that language should be taught as a whole. Its learning theory is humanistic ("authentic, personalized, self-directed, collaborative, pluralistic") and constructivist (socially constructed rather than received or discovered) in its approach. One advantage of this approach is that it focuses on the learners' experience, needs, interests, and aspirations instead of covering the syllabus. However, one problem is the over-emphasis on authentic materials and neglect of skill development.

From the above-mentioned review of the basic principles of various approaches and methods, it is evident that these approaches are not holistic in their treatment of language or language learning.

3. 3. 2. Lack of Universality
The natural principles and concepts which are used in language learning are not *systematically motivated, organized, and applied*. The entire language learning process rests only on five principles: *1. Disposition* (which impels *inter alia* motivation and choice), acquisition of the system of language by *2. Analyticity, 3. Knowledge, 4. Memory* and *5.*

Contextualization, *Application (by Dispositional Creativity) and Practice* for the fulfilment of desires through the coordination of coordination of action for the ultimate experience of the results of action. In all the approaches and methods, the role of disposition is neglected and analyticity is not given enough psycholinguistic and cognitive treatment. Furthermore, all lingual action is performed for the construction of ka:rmik reality through the five realities: *dispositional, cognitive, socioculturalspiritual, contextual actional, and actional.* These are universal since they underlie the performance of any type of lingual action. In a similar way are the nine general functions of language: *observation, interpretation, identification, representation, creation, initiation, communication, coordination, and experience of action in the context of living.* Finally, language is used as a *whole* in speech at least. Principles and concepts such as these are not given the systematic and scientific treatment that they demand in the formulation of approaches and methods in western theories. Even when they are provided, they are provided piecemeal or haphazardly but not in a unified framework of a method.

3. 3. 3. Inadequate Networking of the Networks-within-Networks in an Atomic-Wholistic Functional Framework

The various methods and approaches mentioned above do take up some important aspect of language learning but in an atomic perspective as mentioned earlier and they do not I-I-I that aspect with other aspect systematically and adequately to constitute the whole. It is like fixing a tyre or the brakes in a car loosely which will fall out from the system quickly and ground it to a halt. For example, by *atomically* concentrating on one aspect of LSRW skills or Form-Function-Meaning-Style-Context aspect of language without proper I-I-Iing, learning breaks down quickly as it does not hold the system as a whole in a proper grip, like a house which is constructed at one level strongly but weakly at other levels, say, a strong roof but weak walls, etc.

3. 3. 4. Improper Management: Time-Teaching-Learning-Materials

There is no optimal time scheduling of the learning process in the above mentioned approaches, especially, in ESP. English is learnt in general without a specific focus and a goal related to the specific needs and uses. A lot of time can be saved, used optimally and purposefully if the natural learning processes are given their importance, place and timing.

3. 3. 5. Non-Experientiality in Learning

Language learning takes place as a mechanical process without personal experience of the very act of learning: language is learnt either as a system of *structures* or *functions* or *interaction* but not as a system which is a *means* towards the *experience* of a goal *in terms of* language as a part of experience, a challenging joyful experience. Students are not made aware of the joy of learning and using a language well through its formal-functional-cognitive-aesthetic appeals; of looking at language as an artistic experience like playing a game.

3. 4. Approaches and Methods: A Critique towards a Holistic Theory

Any of the approaches and methods briefly explained above is cognitively, sociologically, and logically faulty in natural language creation and processing. According to the Ka:rmik Linguistic Theory, there are three distinct stages among others in the formation of language: 1. creation, 2. application, and 3. transmission: a. i. propagation-perpetuation-death; b. teaching-learning-materials.

3. 4. 1. Creation

3. 4. 1. 1. Functional Cognition in Natural Language Creation

First, at the stage of creation of language, when human beings want to fulfil their desires, out of the *dispositional functional pressure (D.F.P.)* that builds up in them to do so, ***sounds***

erupt as *a means* towards that *goal (to fulfil desires and experience the results of action by coordinating the coordination of action by the nine general functions of language which are observation, interpretation, identification, representation, creation, initiation, communication, coordination, and experience of action)*, and later on they make use of them to dispositionally create **words** (to represent objects/states of being/action) and **sentences** (action as units of activity) owing to their inherent powers of *analyticity, symbolic power, and vocalization ability – finally, they use [sounds-words-sentences]complex* to coordinate action/ (coordinate (the coordination of action)) (C(COA)) to fulfil their desires and experience the results of action. This is the *unmarked* case of formation of language. In other words, *form (F)* is *not* taken first – which is *a posteriori* – and then given a *function (Fu)*, and then *meaning (M)*, and then contextualized in a particular style (in a *formal-functional structuration model* as in wood, which is already *out there* in creation, that is used to function as firewood), but human beings are *dispositionally* impelled to *mean* something with a *function*; then they embody it in a *form* and *style* in a *context (*in a *functional-formal structuration model* as in the *creation* of a television). It is so because human beings are ka:rmik (dispositional) animals first and last and biological, biologically socioculturalspiritual, and biologically socioculturalspiritual, lingual animals in between. To explain further, human beings are born with a disposition that impels *form-oriented* desires right from their birth: a child feels pain owing to hunger by biological disposition and wants to satisfy hunger by mental disposition and feels happy when fed by experiential disposition (which is ka:rmik). To coordinate the coordination of the action (desire) of satisfying hunger the child cries – in the beginning, it might be due to pain, but later on it becomes a symbolic activity when the child learns that it is fed with milk when she cries. That is the reason why it stops crying as soon as it is fed with milk. These very cries gradually evolve from their *seed* form into *sprouts* [sounds/words/phrases/sentences] and the *tree* of the linguistic system as human beings explore the contextually producible sound (by their analyticity) and manipulate that sound by their dispositional creativity during their civilization from *homo sapiens* to *homo loquens. As such, all formal approaches violate this natural process.*

(2) **[Disposition – Function –Meaning]** ➔ **Form** *but not* **Form** ➔ **[D – Fu – M]**

The same holds good at the level of application in natural spontaneous (automatic) use of language also. For example, in natural casual conversation, a form is superimposed on a dispositionally impelled functional meaning in the form of speech acts and the same is the case in natural writing also. Of course, the functional-formal structuration leads to spontaneous *(automatic)* I-I-Iing of function-meaning-form-discourse structure in a unified *cogneme-cognition* which is uttered as speech. It is only in cultivated writing and speech that *formal-functional structuration* is resorted to achieve a desired style in a planned trial and error (heuristic) process, and then speech or writing is materialized.

3. 4. 1. 2. I-I-I Networking of Fu-M-F-D.S.

When native speakers speak, they do not think of the form first, or function first, or meaning first, but they interconnect-interrelate-interdepend (I-I-I) all the levels of Spoken Language in a unified atomic-holistic functional *cognemic* network-within-networks frame and speak in natural conversation for the construction of their dispositional reality through coordination of coordination of action. So for natural fluency in a language, I-I-Iing all the levels in a dispositional, unified network is critical. Consequently, teaching a language from *a predominantly atomic* (formal or functional or cognitive or interactional) perspective is also unnatural. In this view, again these approaches and methods are imperfect in their theoretical assumptions and design and procedure features. Teaching a language through parts is **not** faulty but they should be *progressively integrated into a unified whole,* without which such a method fails: *assembling them together like the ingredients in food does not bind them; only integrating them by cooking does the trick; and cooking is ka:rmik (dispositional) action by I-I-Iing the dispositional-cognitive-socioculturalspiritual-contextual actional- lingual actional realities to produce the ultimate ka:rmik reality.*

3. 4. 1. 3. Role of Bilingualism in SLA

Furthermore, in second language acquisition, the first language influence is carried out into the learning process. That means they are already trained to think I-I-Ily and teaching them the second language by formal or functional or interactional models disturbs their cognitive processing of language and thus retards the learning speed as well as proficiency. Therefore, bilingualism should not be abandoned altogether but should be *hinted at* in SLA, especially, in expressing the sentence meaning and paragraph summary. As a consequence, all approaches and methods that neglect the role of bilingualism are counterproductive.
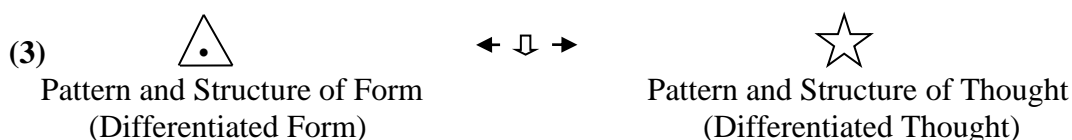
3. 4. 1. 4. Motivation of Gradual Evolution in Language Development

The *lingual action (LA)* is the whole (Meaning + Function + Form). It exists in an unmanifest state before its creation. As it is created, it gradually evolves from its functional meaning into a *form* that embodies the *concept (meaning)* and the *function* in a ka:rmik process. *First*, in a linear process perspective, the functional meaning evolves into a *pattern and structure (P&S)* that embodies the concept – this evolution is *intra-categorial* from one form of *undifferentiated* thought into another form of *differentiated* thought, that is, the *vivartam* (apparent transformation) is from dispositionally *pure* awareness into dispositionally *differentiated* awareness (like clay into pot) as shown in the following diagrammatic equation (3).

(3)　　△̇　/　△　　　▱　　　☆　/　〜〜

Concept　/　Form　　　　　P&S of Concept　/　Form
(Undifferentiated Thought / Form)　　　(Differentiated Thought/Form)
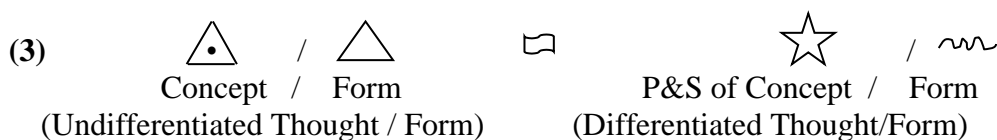
Again, from another angle, the concept apparently transforms into (▱) the P&S by the *a:dhya:sam (superimposition)* of the P&S of the *differentiated* thought on to the *undifferentiated* thought just like clay is moulded into a particular form by stamping the P&S on to it. In other words, there is vivartam by a:dhya:sam.

Second, this P&S of the differentiated thought (or meaning) is to be symbolically embodied by a *material form* (phonation or printed letters) in a particular *style (S)* in a *context (C)* as *contextual action (CA)*. This embodiment is done again by *a:dhya:sam* [(superimposition); ⇩*'is superimposed on'*] of the P&S of the differentiated thought on to the material form by *inter-categorial* a:dhya:sam of the thought (concept or meaning) on to the material (sound) form for its realization – obviously, sound (matter as energy) also has to undergo a similar vivartam from its undifferentiated state into a particular differentiated state on its own side (as shown in the diagrammatic equation (3)) before the superimposition. This is a classic linguistic case of inter-categorial *anyo:nya:dhya:sam* (mutual superimposition ◄ ⇩ ►): differentiated sound (matter as energy) is superimposed on differentiated meaning to project that meaning during comprehension and *vice versa* during *creation*. To explain more, when the differentiated sound is heard, the differentiated meaning (which is superimposed on the sound) is *dispositionally* cognized as *this and that* to be *so and so* in *such and such* manner – owing to disposition by *reverse superimposition*, the meaning may be correctly or erroneously or deviantly cognized. As this process continues, a stage will come when automatic double superimposition of meaning on sound and vice versa is brought forth as mutual superimposition. Moreover, owing to economy, flexibility, and greater, communicability, people get used to think in terms of language by the *Principle of Reversal of Order* and that leads to the erroneous assumption in cognitive linguistics and SFL that without language, no thinking can take place which is contradicted in Ka:rmik Language Teaching Approach.

(3)　　　　△̇　　　　　◄ ⇩ ►　　　　☆

Pattern and Structure of Form　　　Pattern and Structure of Thought
(Differentiated Form)　　　　　　(Differentiated Thought)

In the historical development of language, in a linear process, when an object/state of being/action is symbolically represented, first, it must have been represented as sound(s) or syllable(s), later as words, and finally as sentences which are used in discourse for the construction of ka:rmik reality via dispositional reality via actional reality by gradual evolution (⇨ 'gradually evolves into') – the gradual evolution is in terms of representation of action by language from sounds to sentences *[but it CANNOT be in terms of dispositional symbolic cognition of action and its representation which is from meaning-to-sound; meaning-to-word; meaning-to-phrase; meaning-to-sentence as we witness in the case of language development in a child. A child first communicates the meaning P 'that I want to drink water' by a sound/and later by a word **only**, say, bobba 'water' in Telugu and only later on by a sentence: na:ku ni:LLiyyi 'Give me water / na:ku ni:LLu ka:va:li 'I want water' when he acquires syntax. This should be a separate cognitive operation since gradual evolution of words into sentences is psychologically not plausible in natural conversation: the sentence cannot evolve from bobba 'water'; if it were so, na:ku 'me to' and iyyi 'give' should also evolve from bobba. However, it seems impossible for such a process. Such a process is possible in brainstorming only, but it takes place only after the formation of na:ku and iyyi.]*

(4) Sound (Phoneme) ⇨ Syllable ⇨ Word ⇨ Phrase ⇨ Clause ⇨ Sentence.
The above mentioned evolution is observed in meaning-making by inference: our empirical evidence of language development in vocabulary and syntax is *additive* but *not* instantaneous; syllables contain the existing phonemes; words contain the existing syllables; and new words are formed by affixing syllables to roots; in a similar way, syntactic patterns contain other patterns as sub-patterns. So, it is reasonable to assume that there is gradual evolution in language development by addition. We can also observe a similar gradual evolution in the acquisition of language by children from sounds to words to sentences. It has an implication for teaching and learning a language: the second language learner already knows how a language (i.e., his native language) operates but does not know how a second language functions. Therefore, an optimum teaching-learning situation can be obtained by *tracking* the second language through the natural phases of its gradual evolution in its own system. To explain more, an overall view of the basic system of action should be offered first in terms of the Universal Science of Lingual Action (how the lingual action in the second language operates to represent action in general) via the Universal Science of Living (how living is coordinated by the lingual coordination of coordination of action) and it should be gradually evolved as dispositional action.

3. 4. 1. 5. Motivation of Wholism in Language Evolution
   1. (W)holism in the Evolution of the Formal Linguistic System
There are three issues here 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. 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-Iing the various levels in a unified network of lingual action. In the formation of language, this is how it is done as explained before: 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 Samskrit, 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-Iing 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 two other levels of holism: 1. Contextualization Level; 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 ➤ *'a:nushangikally transmitted'*) after its production]. In the Dispositional-qualified-Consciousness, the entire lingual action is realized as a *vivartam* (apparent transformation ⇌) in it in two phases. First, the concept apparently transforms into P&S in thought form by *intra-categorial* transformation of thought into another thought form; second, the P&S of Thought apparently transforms into the material form by another *inter-categorial* transformation of thought into sound form.

(3 a) LA: Fu ⇩ M ⇩ F ⇩ S ⇩ C ➤ CA

(3b) L A: Fu ➤ M (+Fu) ➤ F (+ M +Fu) ➤ S (+ F + M +Fu) ➤ C (+ S + F + M + Fu) ➤ CA.

(3c) L A: Fu ⇌ M ⇌ F ⇌ S (of F + M +Fu) ⇌ C (with (S + F + M + Fu) of LA) ⇌ CA.

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

(2) Meaning as Whole ▱ Form (Part) as Whole ⇨ 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-cognitional-socioculturalspiritual-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.
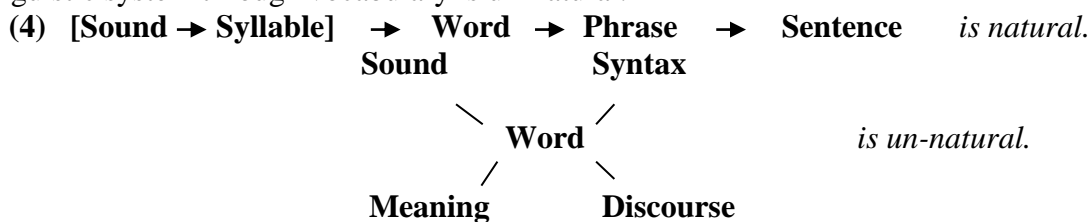
3. 4. 3. Transmission

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 them, 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 action as pleasure or pain (if not fulfilled – by crying) only through words either by vocation plus a noun or vocative + verb but not by a sentence: *"kabbi! ka:fi:"* or simply *"ka:fi:"* and not "kabbi! ka:fi: iyyamma". Only later on, she used sentences but uses them rarely. When a lady cook asked this woman to come to her house, she wants to communicate this information to her elder sister but she cannot frame the sentence; however, she knows her sister's name 'Kabbi' and also knows to call strangers "attiya" (attayya =aunt). She calls her sister who is in a different room and utters *attiya*: *"Kabbi, attiya"*. Here she used only two words which can mean anything but from the context they can only mean: "Aunty is inviting me to come to her house". The same is the case with children and second language learners: they use words first and later on only they use sentences. Therefore, ontologically, this evolution CANNOT be from individual sounds becoming words becoming phrases and sentences, even though a sentence is nothing more than a group of words which is nothing more than a collection of sounds. The correspondence is from disposition to meaning to the **known** form, but not to the correct form or full form, by habituation – that is why we get words or sentences as the case may be. In other words, the cognition of the action is already 'in there' in the minds of the speakers; what happens is a gradual evolution in its symbolic representation from the level of sound to the level of a sentence. In that sense, teaching vocabulary prior to syntax is natural but teaching the whole linguistic system through vocabulary is un-natural.

(4) **[Sound ➔ Syllable] ➔ Word ➔ Phrase ➔ Sentence**   *is natural.*
          Sound   Syntax

                    ╲   ╱
                      Word   *is un-natural.*
                    ╱   ╲
          Meaning   Discourse

   Therefore, it is unnatural to learn a language from the parts by *reversal of order*, even though it is possible at advanced stages to perform such action as it is done in writing poems, etc. as a marked case – the natural way is to write a poem as it comes by in a particular pattern. To illustrate this point from an example of natural human action, writing a poem or speaking in natural conversation is like running forward freely whereas writing a poem in a pre-specified pattern is like running through hurdles in an already established course in the field. Here, an already existing pattern, say, a sonnet with its structure, is taken and then the content is fitted into it. In other words, such an operation is possible only *a posteriori*: the sonnet is already created before it is used for *formal-functional structuration* which is not natural in the case of Language Learning, since it distorts the natural order and puts more premium on cognitive processing: 1. the learner has to search for the particular action in addition to differentiating the particular pattern from other patterns; 2. the learner is learning a part without knowing its interrelation-interconnection-interdependence with other parts to constitute the whole. Thus, the (w)hole as the cause is beyond the sum of the parts in addition to be equal/more or less than the sum of the parts: it (dispositional intention) can be expressed as the sum of the parts as a full sentence, less than the sum of the parts (by ellipsis of the sentence) or more (by elaboration of the sentence), or even beyond the sum of the parts (by conversational implicature or figurative language such as metaphorical proverbs and idioms). Therefore, again, it points out the theoretical defect in atomic approaches to language teaching-learning.
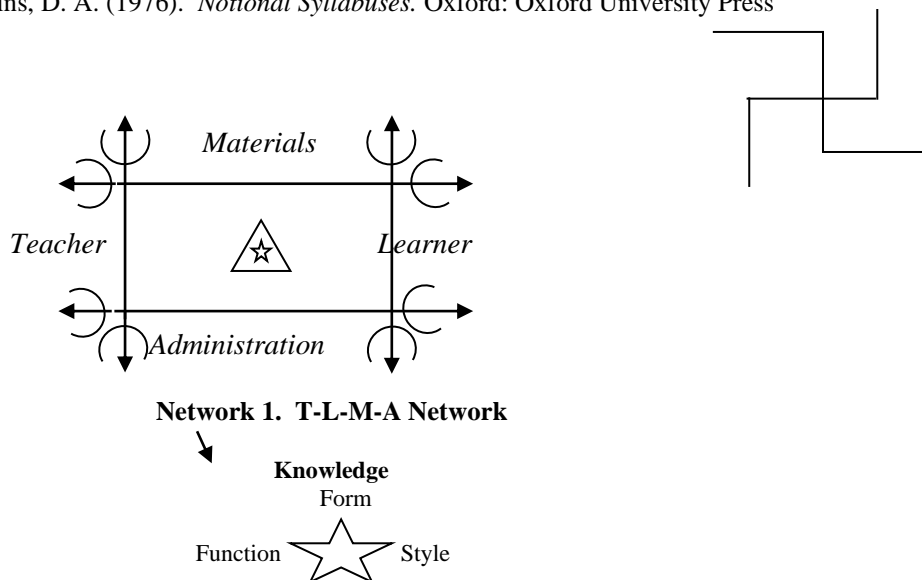
IV. Summary and Conclusion

In Part III, ten approaches and eight methods have been analyzed and found to be atomic in their approach, improperly and inadequately networked at all the levels without taking care of optimum time management and not including the universal features of language learning in a systematic manner. Furthermore, it is pointed out that they have not given due importance to the experientiality factor in learning a language which is very crucial.

In view of the above mentioned problems, the post-colonial pedagogy should get rid of atomic approaches and find a holistic approach and method that integrates the form-function-cognition-interaction-disposition levels in a unified framework and takes into consideration the crucial role of disposition. The content matter should be *socioculturalspiritualized* to be easily and quickly understood; again, language should be learnt in a *game-like playing manner* and not routinely learnt, especially, at lower levels to make learning an enjoyable and effective experience by adapting local cultural games and sports.
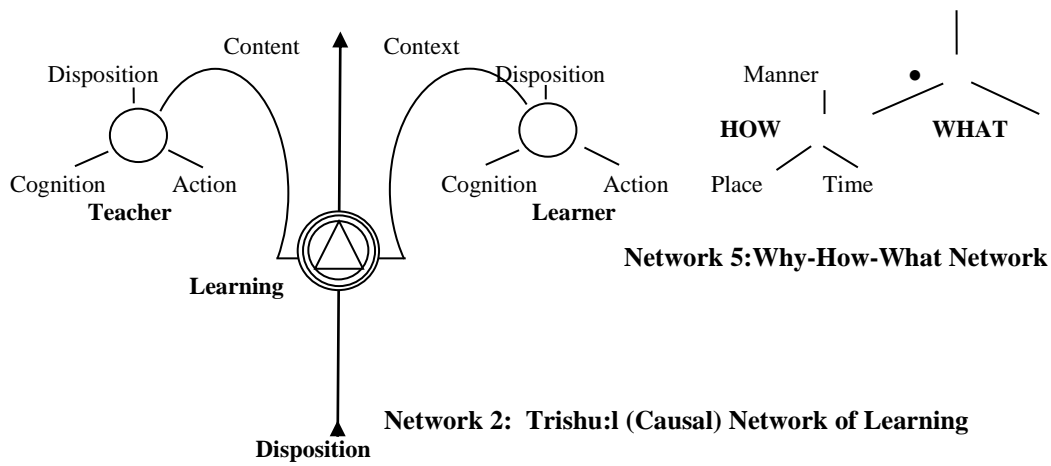
In this book how such an approach and method can be indigenously formulated as a post-colonial pedagogic attempt is exemplified in the "Ka:rmik Linguistic Theory: Some Principles and Concepts".

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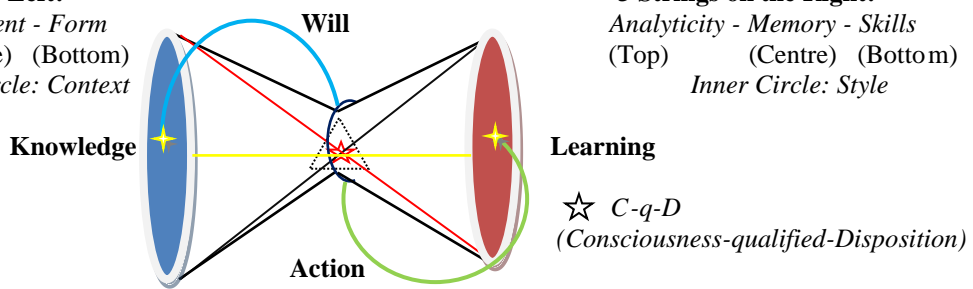
Materials

Teacher   *Learner*

Administration

Network 1. T-L-M-A Network

Knowledge
Form

Function   Style   **WHY**

Content　　Context

Disposition　　　　　　　　　　Disposition

Cognition　　Action　　　　　Cognition　　Action

Teacher　　　　　　　　　　**Learner**

Manner　　　　　●

HOW　　　　　**WHAT**

Place　　Time

Learning

Network 5:Why-How-What Network

Network 2: Trishu:l (Causal) Network of Learning

Disposition

Legend:
3 Strings on the Left:　　　　　　　　　　**3 Strings on the Right:**
Function - Content - Form　　　　**Will**　　　　*Analyticity - Memory - Skills*
(Top)　　(Centre) (Bottom)　　　　　　　　(Top)　　　　(Centre) (Bottom)
Outer Circle: Context　　　　　　　　　　　*Inner Circle: Style*

Knowledge　　　　　　　　　　　　　　　**Learning**

△ *Disposition*　　　　　　　　　　☆ *C-q-D*
　　　　　　　　　　　　　　　　(Consciousness-qualified-Disposition)

(*Cognition*

Action

← **Mutual Superimposition** →
Network 3: Dhamarukam (Process) Network of Learning

Contextual Action　　　　**Mind**

Style　　　　　　　　　　**Meaning**

Socioculturalspirituality　　　　　　**Cognition**

Form　　　　　　　　　　**Function**
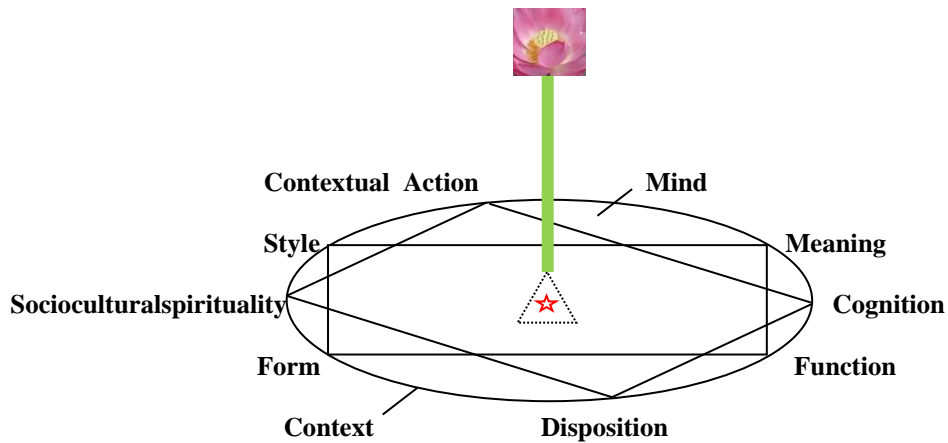
Context　　　**Disposition**
Network 4: Lakshmi Chakram (Product) Network of Learning

Mental Action

Action Experience Result

Coordiation of Coordination of Action
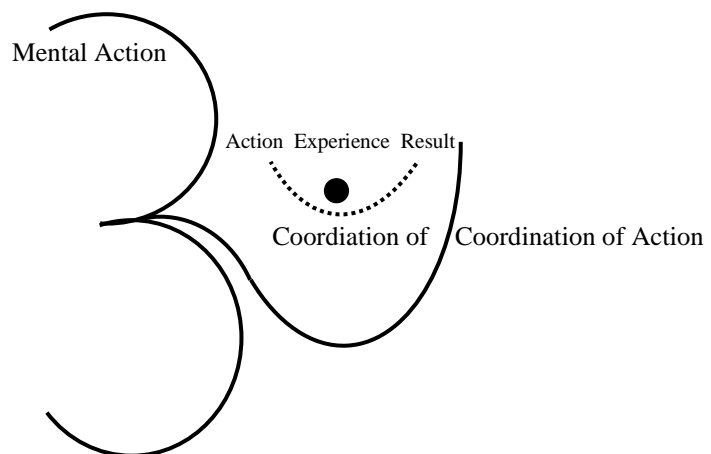
Physical Action   Vocal Action

Network 5: Aumkara Chakram (Application) Network of Learning