



An Overview of Karmik Linguistic Theory and its Creator

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S'ri: A:di S'amkara Bhagavatpu: jyapa: da: h is the greatest saint, thinker, philosopher, and poet that India has ever produced since millennia. His mission is to establish that Brahman is e: kam e: va adviti: yam 'One Only Without A Second' and that Brahman can indeed be realized. To do so, he has written extensively to support this view. During the course of his commentary on Prakriti in *S'ri: mad Bhagavad Gi: ta*: "Prakrityaivacha karma: Ni kriyama: Na: ni svasah..." (S'ri: mad Bhagavadgi: ta 13: 29), he commented that language is also the action of Prakriti:

*By that prakrti, solely, that has transformed itself into effects and instruments such as mahat, etc., are the activities of **speech**, mind, and body performed, 'on all sides' – in all manner of ways..." (S'ri: mad Bhagavad Gita 13: 29, S'ri: S'amkara Bha: shyam)*

This concept of language as action of Prakriti as preached By S'ri Krishna Parama: tma and interpreted by S'ri: A: di S'amkara Bhagavatpu: jyapa: da: h inspired and guided Bhuvaneshwar to propose language as ka: rmik (via dispositional) action in Ka: rmik Linguistic Theory along these lines as a NON-RELIGIOUS, *dispositional socio-cognitive linguistic theory* based on empirical evidence and scientific procedures in linguistics.

About Ka: rmik Linguistics and Literary Association (KLLAS)

KLLAS is a registered linguistic association (Regd. No. 586/2017) established on the auspicious day of Gi: ta: jayanti in 2013 to promote linguistics, literature, and language teaching through the model of Ka: rmik Linguistic Theory pioneered by Chilukuri Bhuvaneshwar. It is inspired and guided by the monumental commentary of Sri: A: di Samkara Bhagavatpu: jyapa: da: h on Srimad

Bhagavadgi:ta. Every year, KLLAS celebrates its anniversary on Gi:ta:jayanti by conducting a seminar. So far, four such anniversary celebrations were conducted. In addition, it also conducts the Birthday of the Founder Sri: A:di Samkara Bhagavatpu: jyapa:da:h. The Fifth Anniversary celebrations were kickstarted in Bishkek in 2017 with the launching of *The Indo-Kyrgyz Linguist* at BHU followed by a series of four workshops in FPI of Askar Salymbekov, Sokoluk Region Secondary Schools in Kun-tuu and Shopokof, and Asian Medical Institute, Khant and visits to Manas International Centre and two secondary schools, School 29 in Bishkek and Future School, Kelechek. In India, it is now being celebrated by the KLLAS (Northern Region of Bha:rath) in Amity University, Gurugram, for the first time outside Hyderabad.

About Ka:rmik Linguistic Theory

Ka:rmik Linguistic Theory is inspired by the monumental commentary of Sri: A:di Samkara Bhagavatpu: jyapa:da:h on the teachings of Lord Sri:Krishna in the Srimad Bhagavadgi:ta. *Svabha:vastu Pravartate: 'Indeed it is Nature that acts!'* (*S'ri:mad Bhagavad Gi:ta 5:14*): is taken as the inspiration for Ka:rmik Linguistic Theory. According to Ka:rmik Linguistic Theory, language is as it is NOT because of what it does (a la Halliday) or because of what it is genetically inherited to be (a la Chomsky) or because of what it is cognized to be (a la cognitive linguistics), but because of what it is intended to do what it does in a particular form. Put differently, *language is at is because of what SVABHA:VAM (DISPOSITION) does*. It is a (w)holistic, causal linguistic theory that integrates form-function-cognition into a unified theory of lingual action and provides a principled account of the creation, application, transmission, retention, and perpetuation of language.

As a point of departure from other linguistic theories, the basic thrust of Ka:rmik Linguistic Theory is on *causality* (the WHY) – not process or product – and the way it governs the *process* (the HOW) and the *product* (the WHAT). The *cause* is taken to be **svabha:vam** and how it generates-chooses-specifies-directs-materializes (GCSDM)s lingual action (i.e., *process*) to produce language as the *product* is the scope of research.

Procedure for Doing Research in KLT

Areas of Research in KLT

Ka:rmik Linguistic Theory is a theory of language in which language is considered a tool used as a system as a resource as (lingual) action. As such, its scope includes any and every aspect of language as a system. Therefore, Pure and Applied Linguistics are the areas in which research can be conducted. *Language* (formal-functional-semantic as pragmatic as ka:rmatic)-cognitive), *literary criticism*, and *language teaching, learning, and syllabus design* are the three major areas in which research is being conducted at present. Proverbology

has already been included in the beginning and Translation Theory will be included soon in 2018.

Procedure for Doing Research in KLT

It follows a procedure that consists of five stages:

After selecting a discipline such as *Linguistics, Literary Criticism, Language Teaching, and Translation Theory*, a sub-discipline such as *phonetics/phonology, morphology, syntax, discourse analysis and semantics* in core linguistics or *poetry, drama, and novel* in literary criticism or *teaching, learning, syllabus design and management* in language teaching is chosen. In that sub-discipline, a topic for research is chosen. On that topic, a title of the research to be undertaken is formed. Under that title, the research procedure is carried out as follows in five stages:

1. Data Collection

At this stage, all the data relevant for the research work is collected. For example, under the discipline of morphology, within the sub-discipline of word-formation processes, the topic of word-formation in Telugu journalism is taken for research. On this topic, a title is formed about a new word-formation process observed in Telugu Newspaper Reporting which involves the use of quotation marks in forming words within words. A title is formed as follows by Bhuvanewar (2013):

“Dispositional Creativity in QLB as a Telugu Word-Formation Process: Evidence for Ka:rmik Linguistic Theory”.

The key word is QLB (Quotational Lexical Bifurcation) which is observed significantly in Telugu journalism. The data that has to be collected should be on QLB in its variety-range-depth (VRD) in its generality-particularity-specificity (GPS) over a specific period of time in specific newspapers on specific topics. Comprehensiveness and exhaustiveness are important conditions for successful data collection.

2. Patterning and Structuring of the Data

The data collected on QLB in Telugu has to be 1. observed; 2. analyzed; 3. identified in terms of its formal structuration first and then extended to its functional, semantic (as pragmatic as ka:rmatic) and discourse levels. For example, QLB is observed as a new word-formation process in which a *word-within-a-word* is formed to create a new word: **da:”ruNa”** is the new word formed by bifurcating the word **da:ruNa** into *da:* and *ruNa* and then combining them together with quotation marks encapsulating a word that can be formed within the original word: *ruNa* ‘loan’ is the word that can be formed within the word *da:ruNa* and so it is bifurcated from the existing word *da:ruNa* as *da:”ruNa”*.

This patterning of bifurcation is observed spatially at the initial, medial, and final positions of the words formed in such a process. Such type of patterning and

structuration identification should be carried out for all the significant patterning obtained at the other levels of function-meaning-discourse also.

3. Derivation of Concepts and Principles from the Patterns and Structures

After analyzing and identifying the patterns and structures of this process at the linguistic level, the analysis should be taken to a higher level of abstraction: the level of *concepts and principles* used in creating those patterns and structures. For example, two such concepts and principles can be observed: 1. The *concept* of breaking an existing word into two words in a new word which is formed by the addition of quotation marks. 2. The principle of spatial ordering of the *quotefix (the word within quotes used as an affix) in the initial, medial, and final positions: Quotefixes are spatially ordered (at the initial, medial, and final positions in the word).*

4. Formation of Systemic Networks by Dispositionalization

After analyzing and identifying the concepts and principles used in P&S of this process at the linguistic level, the analysis should be taken to a further higher level of abstraction: the level of *dispositionalization* of choices used in discovering and applying those principles and concepts (P&C) for creating those patterns and structures by typification to produce the corresponding linguistic tokens in Telugu journalism in the *context* of their publication and distribution for better sales by *choice*.

At this stage, the concepts and principles that have been used in patterning and structuring the process of QLB are systemically networked in terms of choices made dispositionally. To elaborate further, any process that has been discovered or observed in language formation, application, etc. has to be motivated in terms of choices made and further motivated *causally* in terms of WHY those choices are made as HOW they are made to give the WHAT of the product. For example, in QLB, the *choice* is to go for Quotational Lexical Bifurcation in its variety-range-depth (VRD). *How* is the choice made? It is made through the concept of bifurcation and spatial ordering (by quotational marks in initial, medial, and final positions). *WHY* is it made? For aesthetic appeal through novelty by brevity. This is the finding from a bottom-up process. Now we reverse the logic from induction to deduction and say that because of a dispositional choice of creating novelty by brevity, QLB is discovered by a flash of dispositional creativity and then applied in the creation of QLB as a new trend which became established as a new word-formation process in affixation – as discovered by Bhuvanewar. Hence, the QLB offers evidence for KLT.

Finding evidence for dispositional choice-making is a trickish process. It can be a simple straightforward affair, if we get **direct evidence** for making a choice.

For example, the maker's statement to that effect; general evidence from the subjects selected for investigation. It can become complex when such direct evidence is NOT available. In such cases, which is very common, we have to use induction, comprehensive induction, transduction and even ka:rmikoduction to get such **indirect evidence**. Sometimes we have to use both the methods depending on the need of the analysis of the obtained data. In the case of QLB, there is direct evidence but could not be obtained owing to constraints in data collection and so indirect evidence is used from the data as well as from psychology of creativity.

5. Ka:rmik Linguistic Motivation

The last and final stage is the highest level of abstraction of the process involved. At this level, an attempt will be made to show that language is used as a resource for the construction of ka:rmik reality via dispositional reality via actional reality for the fulfilment of desires and the karmaphalabho:gam (experience of the results of action of karmaphalam (results of action) of karma (action)) by the Ka:rmik Actor as the Social Actor as the Lingual Actor. It is the ultimate cause of the creation of QLB as a process. Unless and otherwise, the maker(s) of QLB have a desire to create a new way of reporting news and thereby experience pleasure of doing things creatively, this process would never have occurred. This piece of conclusion can also be obtained directly or indirectly.

How to Write Research Papers in Ka:rmik Linguistics: Advice to Novices

Step 1. Choose a discipline, sub-discipline, topic and a title.

Step 2. Collect as much data as possible and arrange the data in Patterns and Structures
and Systemic Networks.

Up to this point it is somewhat similar to the traditional approaches but with a subtle difference. The focus in these two stages will be on looking for causality in the patterns and structures and networks.

Step 3. Discover what is obtained in the data in terms of *choices* among other options. Then look for why those choices are made in terms of disposition (which is a complex of likes and dislikes, preferences; knowledge; and internalized habits). First, the interpretation of the data should be subjectified in terms of the creators of the data; Second, it should be objectified in terms of language principles and concepts.

4. Go cross-linguistic and then trans-linguistic to provide a principled account of the data.

5. Check again the interpretation for coherence and unity by reversing the analysis from a top-down as well as a radial (interconnecting-interrelating-interdepending the components of the process like spokes in a wheel) process to provide a **(w)holistic** interpretation.