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Ka:rmik Language Teaching Approach and Strategies

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Abstract

Ka:rmik language teaching approach and ka:rmik language learning strategies have been developed by Bhuvaneswar as a part of his theory of ka:rmik linguistics. In this paper, a brief outline of the KLTA and KLLS has been given to show how a holistic and interconnected-interrelated- interdependent networking of the formal-functional-semantic-discourse levels through appropriate language learning strategies can be done to suit the needs of students.

I. Introduction

A brief outline of KLTA and Ka:rmik Language Learning Strategies (KLLS) is given below for implementing the recommendation . The discussion draws very heavily from Bhuvaneswar (2013a) for outlining the principles and concepts of KLT and Bhuvaneswar (2012 a, b) for outlining KLLS and his other papers (Bhuvaneswar 2012 c, d, 2012-13, 2013 a, b, c, d) in drawing the networks and summarizing his theoretical position.

II. Literature Review

Bhuvaneswar (ibid) has conducted an extensive review of the western theories to show that they are atomic in their teaching, learning, and syllabus. Taking into view the various

difficulties the non-native speakers of English from Asia and Africa face in learning English, he has proposed a holistic theory of language teaching-learning-teaching materials-administration through his Ka:rmik Linguistic Theory.

In the next section, a brief outline has been given to show it is holistic and how it can be used more successfully in the Libyan context.

III: KLTA and KLLS: A Brief Outline

3. 1. Relevance of KLTA for the Development of an ELLS Design in Libya

The empirical evidence obtained from the survey of the use of LLSs by Libyan students points to the following facts:

1. Libyans used the LL strategies less than half of the time. In other words, they are not *properly habituated* to use LLSs.
2. Even in the use of these strategies, there is an *unequal choice* of the strategies in their use even though there is a chance to use them.
3.   Even among those who use LLSs, there is no *frequent* use of these strategies. In other words, even among those who use these strategies, their use is *not regular.*

Summing up 1-3, we can problematize the ELL situation in Libya by saying that "Sebha (by extension Libyan) students are not *habituated* to use *all* the ELLSs *regularly* as and when there is a *need to use them* for better learning of English". In addition, we can also attribute the reasons for such behaviour as due to: 1. lack of emphasis on ELLS in the Libyan Educational System; 2. lack of awareness among the students about ELLS and 3. lack of motivation to learn English in a strategic way and 4. use the ELLSs *across the board.*

Ka:rmik Language Teaching Approach proposed by Bhuvaneswar (2009, 2013a, b, c, d) is better suited to address this typical Libyan situation owing to its emphasis on I-I-Iing knowledge-practice-traits in an integrated framework of form-function-meaning (semantics)-discourse of language to bring in the *va:sana* (internalized *habituation*) of using *all* the ELLSs in a systematic manner as and when the *need* arises. In other words, the Libyan learner should be made to realize that he is basically a ka:rmik learner who wants to learn the language in *his own strategic way* but his way is *atomic and flawed* and therefore not *productive* (not yielding the best results). Even the ten approaches and eight

methods described by Oxford (1990) are also atomic as shown in Bhuvaneswar (2013a) whereas KLLS is holistic as shown in Bhuvaneswar (2013b). Hence, the Libyan learner should be trained as an efficient ka:rmik learner to reap the best results in learning.

In the next sub-section, let us briefly describe how KLTA can redress the problem of lack of habituation to use all the ELLSs regularly as and when they are needed for better learning of English.

3. 2. The Ka:rmik Language Teaching Approach (KLTA)

This approach is proposed by Bhuvaneswar (2009, 2013a: 4) as an alternative approach to the ten approaches and eight methods discussed in Oxford (1990). His main argument against these approaches and methods is that "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*" *(2013a: 4)*. What is more, according to KLTA, language is not only *used* and *created* but also learnt *dispositionally* by constructing one's language learning ka:rmik reality (i.e., cause-effect experiential language learning reality) which is derived from the dispositional reality of learning: *You can take a horse to water but you cannot make it drink; As you are, so you think, as you think, so you act.*

Let us briefly explain the important terms in KLTA and then see how KLLS is appropriate for the Libyan situation.

3. 2. 1. The Meaning of "karma" and "ka:rmik" in KLTA

Karma is a Sanskrit word derived from the root **kr** *which means* **to do, to make** and means **action, work, and deed.** It is related to Avestan **kerenaoiti** *'makes'*, and Old Persian **kunautiy** *'he makes'*. It has a Proto-Indo European base **kwer-** *'to make, form'*. This is the main meaning of the word karma. In its secondary sense, it has four meanings according to popular usage: 1. *object* (in grammar); 2. *ritual* (in Hindu religious ceremonies); 3. *Fruit-bearing impressions of past actions in the past-present-future births* (in *Sana:tana Dharma aka* Hinduism); and 4. *atmosphere* (in Modern English).

Let us know the meaning of the word *karma* as *action* in detail to obviate its meaning from the religious meaning so blindly referred to by the fanatics and ignorant critics.

3. 2. 1. 1. *Karma* as meaning *Action*

Associated with this meaning of the word *karma* (meaning 'action'), there are two more words *karmaphalam* and *karmaphalabho:gam*. Karmaphalam means the phalam (fruit) of karma (action), *the fruit of action or result*; and karmaphalabho:gam means the bho:gam (experience) of karmaphalam (results of actions), *the experience of the results of action*. The word karma is used in the sense of action and it denotes any type of action without reference to its quality. If the quality is to be specified, especially, at the ethical level, a prefix or an adjective is used before the noun karma: **a** (non) + karma = akarma 'non-action'; **vi** (opposite) + karma = vikarma 'opposite (neutralizing) action'; **sat** (good) + karma = satkarma (good action) or **dush** (bad) + karma = dushkarma (bad action). In compounds such as *pa:pa (evil) karma (action)* 'evil action', and *puNya karma* 'meritorious action', *sukrutha karma* 'auspicious deeds', *dushkrutha karma* 'evil deeds', this meaning is also indicated from an ethical perspective. Hence, karma is purely a neutral term to mean 'action' in this sense – there is no religious sense added to it. This sense is still in use: for example, in Hindi, *karm karo:* 'perform action' or in Telugu, *karma cheyyi* 'perform action'. Even in religious literature, the word karma is also used in this sense: *karmanye:va:dhikaraste: ma:phale:shu kada:chana* 'You have only the right to perform action, but not on the results at any time' (The Holy Bhagavadgi:tha II: 47) – here *karma* means *action* and **not** 'the fruit bearing impressions of past actions performed in previous births' in its religious sense.

3. 2. 1. 2. *Ka:rmik* as meaning *Fruit-Bearing Past Actional Impressional (i.e., Cause-Effect Experiential)*

In Ka:rmik Linguistic Theory, this *non-religious sense* of *karma* as *action* is taken to derive its adjective *ka:rmik*; furthermore, to avoid any confusion of misunderstanding *ka:rmik* as *karmic (which is derived as an adjective from the religious sense of karma), a change in spelling is made by replacing 'c' with 'k' at the end and introducing ':' after the initial 'ka' to indicate the vowel length as long.*

This adjective **ka:rmik,** unlike **karmic,** has no reference to rebirth or destiny and it simply means 'fruit-bearing past actional impressional' in the Ka:rmik Linguistic Theory. This adjective as derived from the word *karma* with the meaning 'action' instead of 'fruit-

bearing impressions of past actions in past lives' is associated with *karmaphalam, and karmaphalabho:gam*. In other words, it is **a principle of cause – effect reality** where the impressions of the past actions are the CAUSE for the performance of the present actions which are the EFFECT. The present actions as well as their consequent results are directly proportional to the nature of the CAUSE and their experience is in the form of pleasure or pain. To explain it further, the adjective ka:rmik underlies **'the experiential principle (of pleasure or pain) of cause-effect reality' without reference to rebirth or absence of rebirth:**

   (1) Cause : Effect : Experience

[which can be read as "A cause produces an appropriate effect according to its nature and the effect an appropriate experience according to the nature of the effect as it impacts on the disposition (personality) of the experiencer.]

The principle of cause-effect reality is accepted universally in science, logic and religion. In physics, the first two parts are only applicable since matter is non-living and not capable of experience as humans are and accepted (as it deals with the properties of matter). This principle can be empirically tested and falsified in science. In religion, all the three parts are interrelated at the (ethical and) spiritual level to be true. In principle, it can be empirically tested and falsified: for example, if you eat well (cause), your hunger will be satisfied (effect) and consequently you experience pleasure by overcoming hunger: *As you sow, so shall you reap*; in a similar way, if you are envious (cause), you will be impelled to harm the envied person (effect) and consequently you derive pleasure by harming the envied person which in turn produces another reaction to your action with its own effect: *You fall in the grave you dig for others*; so also, if you are intelligent (cause), you will think logically and act logically (effect); if not, you will not: *As the workman, so is his work*. However, in practice, it is extremely complex to determine the minute cause-effect relationships at the social, ethical and spiritual levels. Nonetheless, broad relationships can be established by trial and error method. The present state of research – as it happened a long time ago in physics – is not advanced enough to establish these relationships. The noun *Karma* and the adjective *Ka:rmik* refer to this experiential principle of cause-effect reality as a scientific and logical principle in the Ka:rmik Linguistic Theory *without its religious underpinnings*. The word *ka:rmik* is so chosen as to achieve **brevity** in expression and at the same time carry the full range and depth as a **technical** word to mean: **the dispositional (inclinational-informational-habituational), spatiotemporalmaterial, socioculturalspiritual, contextual actional, experiential principle of cause-effect reality (without reference to rebirth or absence of rebirth or**

resurrection on the day of the judgement). It is obvious that such a long a phrase cannot be used every time and hence this single word is used.

This experiential principle of cause-effect reality or **ka:rmik reality** is realized in a systematic way through disposition (personality) through socioculturalspiritual contextual action through individual action through experience of action: karma produces disposition (personality); disposition (personality) generates, specifies, and directs action; action produces results which are experienced. To explain it further, there is an effect inheriting the cause in this process, called an *anushangik process* in Sanskrit:

(2) [Karma → Disposition (personality) [(+Karma)] →

Action [+ Karma + Disposition (personality)] →

Result [(Karma + Disposition (personality) + Action)] →

Experience [(Karma+Disposition (personality)+ Action+ Result)]

3. 2. 1. 3. Ka:rmik Linguistic Theory

KLT is a very simple theory but profound in its implications (see Bhuvaneswar 2013c for a detailed comparison of formal-functional-cognitive-ka:rmik linguistic theories) as it contains a number of useful concepts and principles. As an experiential theory of action, its applications are wide ranging from linguistics to literature to language teaching and even beyond to ka:rmik living programming. According to KLT, language is not only *used* by human beings dispositionally *for* living in a context but it is also dispositionally *produced* by human beings (for living in the context) *by* living in it. This is an offshoot of a view that disposition generates-chooses-specifies-directs-materializes (GSDM) all types of human action which is only mental-vocal-physical and is designed as a *non-religious, dispositional, sociocognitive linguistic theory*. It is inspired by Sri: A:di Samkara Bhagavatpu:jyapa:dah but it is non-religious because its *goal* is language but *not* God and conversion, its *means* are linguistic but *not* scriptures, and its *cause* is linguistic but *not* theological. The theory, procedure, techniques, and tactics with their concepts and principles are empirical and scientific as can be observed in its practice. The following are a few important concepts and principles that will give us an idea of KLT as a non-religious, dispositional, sociocognitive linguistic theory.

1. Disposition

Disposition (svabha:vam) is a complex of three constituents: 1. Traits; 2. Knowledge; and 3. Va:sana:s (internalized impressions of habituated actions). Disposition generates-chooses-specifies-directs-materializes all activity from its conceptualization-to-its-patterning and structuration-to-its-material realization. This concept lies within psychology and cognitive science.

2. Universal Sciences of [Action-Living-Lingual Action]

According to KLT, all lingual action is semiotic and hence it is designed to represent phenomenal activity and index noumenal activity as created by the *Universal Science of Action.* Since phenomenal action is systematic and rule-governed by scientific laws, lingual action also *gradually evolved* to be so with laws and principles. At the same time, language as semiotic action is also experiential action since it is used for coordinating the coordination of action to fulfil one's desires and experience the results of action. Consequently, language is geared to be systematic, experiential, semiotic action and derived from the universal sciences of action and living. This concept lies within physics, chemistry, mathematics of physical sciences that constitute the US Action; within biology, psychology, cognitive science, sociology, and philosophy that constitute the US Living as a *science of experiential action*; and within physics, mathematics, psychology, cognitive science, biology, sociology, philosophy and theory of action that constitute the US Lingual Action as a *science of semiotics*.

3. Five Realities and Their Construction

According to KLT, language is used as a resource for the construction of *ka:rmik reality* instead of mere mental (or formal lingual) reality as in formal linguistic theories or social reality as in functional linguistic theories or cognitive reality as in cognitive science. This ka:rmik reality is constructed in a holorchy of five realities which are dispositional (D.), socioculturalspiritual (SCS.), contextual actional (CA.), and actional (A.) construed through cognition as cognitive (C.) reality (R.). They are *a:nushangikally* constructed as the following member inherits the properties of the previous member in a given set (like air inheriting the properties of sound from space in addition to having its own property of touch; fire inheriting the properties of sound and touch from space and air in addition to having its own property of glow; water inheriting the properties of sound, touch, and glow from space, air, and fire in addition to having its own property of taste; and earth

inheriting the properties of sound, touch, glow, and taste from space, air, fire, and water in addition to having its own property of smell).   is the symbol used to represent a:nushangikatvam.

(2) Ka:rmik Reality:

D.R.   ⤷   SCS. R. [+ D.R.]   ⤷   CA. R. [+SCS. R. (+ D.R.)]   ⤷

A. R. [+ (CA. R. + (+SCS. R. (+ D.R.)))] ⤷

C. R   [A. R. (+ CA. R. (+SCS. R. (+ D.R.))))]

This concept lies within psychology, sociology, social praxis, physical sciences, biology, cognitive science, and the science of experiential action (living).

3. 2. 1. 4. Some Important Principles in KLT

4. 1. Principle of Creation of Action (P. CrA.): According to this principle, all action is GSDMed by disposition that impels a desire leading to effort, action, results, and experience.

(3) Disposition → Desire → Effort → Action → Result → Experience

4. 2. Principle of Choice of Action (P. ChA): According to this principle, all action is chosen according to disposition that springs up dispositional bias leading to response bias that impels choice which brings about variation in action and variant action through desire and effort. Subsequently, action yields results which are ultimately experienced.

(4) Disposition → Dispositional Bias → Response Bias → Choice →

**[Desire-Effort] → Variant Action → [Result → Experience]**

4. 3. Principle of Structuration of Action (P. SA.): According to this principle, all objects, action, and states of being are structured in a tri-stratal structure which is *Concept/Process; Pattern and Structure; Material Form.* It is like the vision-blueprint-building where the concept/vision gradually evolves (   ) into the blueprint and the blueprint into the building; the blueprint embodies the ⟹ concept/vision; and the building embodies the blueprint and the concept/vision.

(4) Concept/Process ⟹ Pattern and Structure ⟹ Material Form

4. 4. Principle of Atomic-(W)holistic Functionality (P. AWF): According to this principle, all phenomenal activity that is divisible into parts observes a relation between parts and whole where the whole is *a sum of the parts* or *greater or lesser than the sum of the parts* or *beyond   ( ) the sum of the parts and the whole*.
⇧

$$(5) \quad W = [P1 + P2 + P3] / [\pm P1 \pm P2 \pm P3 \pm ...Pn] / \ W⇧$$

4. 5. Principle of I-I-I Networks and Networks-within-Networks (P. NwN): According to this principle, all phenomenal activity from supracosmic-to-macrocosmic-to-microcosmic levels participates in networks within networks as a higher form devolves (   ) into lower forms or lower forms evolve (   ) into higher forms.
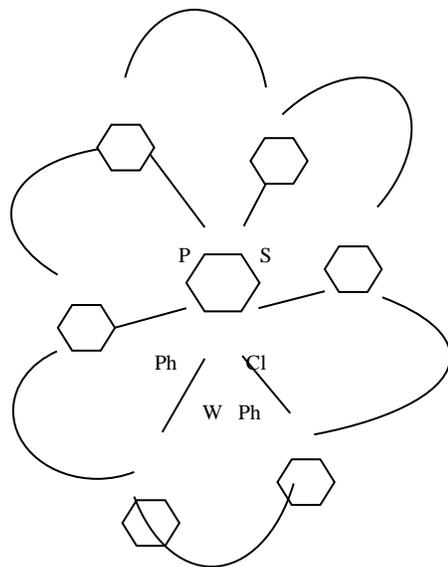
Legend

P *para;* S *sentence;*

Cl *clause*; Ph *phrase;*

W *word*; Ph *phoneme*

⬡ Central (star) network;

⬡lanet of the Star;

) Interconnecting Arc-
Links with the Planet
Network

— Interconnecting Bar-
Links with the star
Network;

Network 1: I-I-I NwN Network of a Paragraph and Its Parts

4. 6. The Principle of Exploration of Variables states that language is created by exploiting the principle of exploration of variables in choosing the action to be so and so in such and such manner. It consists of four sub-principles:

(6) Pr EV: ECV / PEV / CNV/DNV.

4. 6. 1. The Principle of Exploration of Contextual Variables (ECV)

ECV is a principle by which the variables available in a context are explored, discovered, chosen, and employed to create the system of language.

4. 6. 2. The Principle of Productive Extension of (Contextual) Variables (PEV) PEV is a principle by which the variables already explored, discovered, chosen, and employed to create the system of language are further adapted (modified) to create modifications.

4. 6. 3. The Principle of Creation of New Variables (CNV)

CNV is a principle by which new variables are created to enrich the system of language, when PEV is not liked or when it fails.

4. 6. 4. *The Principle of Deletion of Variables* (DV)

DV is a principle by which new variables are created to enrich the system of language by deleting the existing variables, when PEV is not liked or when it fails. For example, shortening and loss of vowels and diphthongs, haplology, elision in syntax, abbreviation in word-formation, diminutives, use of acronyms to remember a set of related ideas, and use of etc. to indicate well-known groups are some well-known processes that apply this principle. This is sometimes studied under CNV if the deletion results in a conspicuous process such as the formation of hypocoristics.

4. 7. Notation and Networks

KLT is described through a specially designed *ka:rmik notation* of many new *symbols*, *graphs*, *[star, chakram, pattern, and radial] networks*, *diagrams* and *figures*. *A symbol* stands for any material or ideational object as *a participant* in an *activity, process, or event,* or any *relationship* between participants in *an equation* which consists of participants combining with each other in specified relations in *a linear, dynamic* order. For example, in the hypothetical equation:

(7) C ➙PS   F(➙PS + C)   PP ⬇ P, *C↷S, F, PP and P are letter symbols that stand for Concept, Pattern and Structure, Form, Prototypical Practice and Proverb; and   leads to;*

¬➙ *a:nushangikally gives rise to;   superimposed on;   apparently transforms into* are graphic symbols for **process** *relations* that represent how an *action* takes place in its **dynamic** state; *star networks* are *Cognition (Awareness)* or *Causal Networks* mapping out *mental cognition* of potential un-manifest action just before its evolution (seed-form) into a pattern, its sequences and relations (sprout-form) with a (big) star surrounded by *planets* (small stars) and *satellites* (smaller star) networks consisting of *twinkles* as nodes for participants (see Bhuvaneswar 2012 b for such a star network of speech act cogneme-cognition); *Pattern Networks* or *Subtle Networks* (partially like the SFL networks that exclude disposition) show how a system is *dynamically* mapped out as a network of *dispositional* choices in its Pattern and Structure with an entry condition leading to *primary, secondary, tertiary*, etc. *choice networks (see such a Network 11 for Dispositional Choice in an Exchange)*; *Chakrams* are *Evolution Networks* that show how an object/action that is cognized *evolves* from its *causal-to-pattern-to-form* states by concentric circles enveloping disposition ( ) in an STM context (see Graph 1 b for such an evolution network of a proverb); *Radial Networks* or *Gross Networks* show the I-I-I relationships of the parts in a whole when they are *synoptically* materialized; Figures and diagrams represent other types of complex relations and structure.

∆
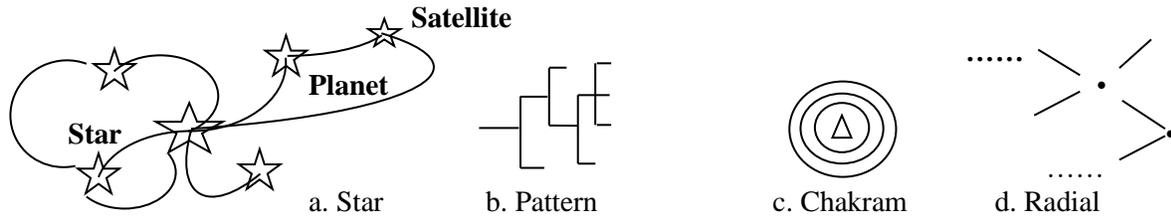
Network 2. Action Networks:
a. Star (Cognitive)   b. Pattern (Dynamic) c. Chakram (Evolution)   d. Radial (Synoptic)

These are some important principles and concepts in KLT and the reader is referred to Bhuvaneswar (2013 c) for many more such concepts and principles.

4. 8. The Procedure in KLT

The procedure of *creation, interpretation,* and *experience* of any lingual action is through **ka:rmik processing** which in its simplest definition is the processing of lingual action for its experientiality and it consists of many sub-processes (such as linear, parallel, radial, cyclic, and spiral) and techniques (see Bhuvaneswar 2011 for such an extensive list). The most important process is the process of construction of *ka:rmik reality* from *dispositional reality* from *actional reality* as follows in *a linear, a:nushangik* process

(⌐▸ + ➔ = ⌐▸ 'evolves in a linear a:nushangik process into'):

(8) Ka:rmik Reality ⌐▸ Dispositional Reality➤ Actional Reality.

   In its more detailed form, it consists of Cognitive Reality, Socioculturalspiritual Reality, and Contextual Actional Reality and equation (7) becomes

  (8 a) (Proverbial) [Ka:rmik Reality   ➔   Dispositional Reality   ➔

     Cognitive Reality   ➔   Socioculturalspiritual Reality   ➔

     Contextual Actional Reality   ➔   Actional Reality].

Ka:rmik Processing performs different functions such as creation, application, transmission, retention, perpetuation, and dissolution from different perspectives.

4. 9. Techniques in KLT

A procedure is implemented by techniques. There are many techniques that are identified in KLT such as *adhya:sam* (superimposition), *a:nushangikatvam*, concatenation (addition), elision (subtraction or deletion), insertion, reduplication, diminution (truncation), ordering, binding, etc. Adhya:sam is the most important technique. In addition, there are

also two more techniques *apava:dam* (negation or ablation), and *va:dam* (affirmation). Adhya:sam is briefly discussed below.

4. 9. 1. Adhya:sam (Superimposition)

According to Sri: A:di Samkara Bhagavatpu:jyapa:dah, *adhya:sam* is "the apparent presentation, to consciousness, by way of memory of something previously observed in some other thing". (*Brahma Su:tras*, *Adhya:sa Bha:shyam*, Translated by Gambhirananda 1996). The classic example of adhya:sam is the optical illusion called *mirage* in which water appears on a surface where there is no water (as seen in deserts). Another example is the appearance of a snake on a rope in semi-darkness. In these phenomena, an object which is not really there appears on another object owing to erroneous perception.   The technique of adhya:sam, according to KLT and its offshoots Ka:rmik Literary Theory (KLitT) and Ka:rmik Language Teaching Approach (KLTA), is made use of in the creation of language and in learning a language. However, in this kind of **bha:sha:dhya:sam** *'lingual superimposition' – as Bhuvaneswar discovers it – superimposition is* **dispositional,** *wilful, knowledgeable, multidirectional, and highly systematic or it can also be va:sanaik (Habitual) as it happens in the case of the so-called mother-tongue interference which is a misnomer for va:sanaik interference..* At the level of form, pattern and structure is superimposed on sound (*adhishta:nam* 'substratum') at the various levels of phoneme, syllable, word, phrase, clause, and sentence (as *a:dha:ram* 'the superimposed'; literally the basis, support); in a similar way, at the level of meaning also, different types of meaning (referential, prototypical, and contextual) are superimposed on pure awareness (substratum) as differentiated awareness (superimposed meaning) (see Bhuvaneswar 2010b for a detailed discussion on this topic).

Other techniques of concatenation (joining sounds or phonemes together to form words and sentences), elision (shortening sentences), insertion of sounds and infixes in pronunciation and word-formation, reduplication of affixes and words, ordering of elements in sentences in sentence typology, etc. are well-known but *not* looked at as dispositionally chosen techniques in the creation of language – they are only studied as processes.

## 3. 3. Application of KLLS to ELT in the Classroom

Ka:rmik Language Learning Strategies are proposed to change and redress the very understanding of *strategy* as a specific plan with a specific procedure, techniques, and tactics instead of an *action or step or a technique (see Oxford 1990 for a discussion of the meaning*

of 'strategy' in ELT; Bhuvaneswar 2012-13 a, b). *Bhuvaneswar (2012-13 a) redefined a strategy as follows:*

"A Language Learning Strategy (LLS) is a specific, overall plan *with a specific set of* procedures *implemented through specific* means *from a specific* cause *(of a process) in a specific* manner *to attain a specific* goal". *It is the whole plan with implied parts and is derived from a dispositional choice of procedures from the Universal Sciences of [Action-Living-Lingual Action]. It is dispositional, contextual, and experiential.*

He proposes a network of three basic strategies which are: sa:ttvik; ra:jasik; and ta:masik with a sub-division of each strategy into two sub-strategies which are mixed with the other two basic strategies. Thus, we get six more sub-strategies which are: sa:ttvik – ra:jasik-sa:ttvik and ta:masik-sa:ttvik; ra:jasik – sa:ttvik-ra:jasik and ta:masik-ra:jasik; ta:masik – sa:ttvik-ta:masik and ra:jasik-ta:masik. *This division is based on dispositional, sociocognitive psychology and not on a religious basis by taking into consideration the three basic types of learners from pedagogy and psychology: active, inert, and balanced (intelligently active) learners.*

A Ka:rmik Strategic Language Learner interconnects-interrelates-interdepends the form-function-meaning-discourse of the language and its features he wants to learn in a systematic, *dispositionally friendly*, and easy to learn manner according to the *Ka:rmik Language Teaching Approach using the Ka:rmik Language Learning Strategy as shown below in the network.*
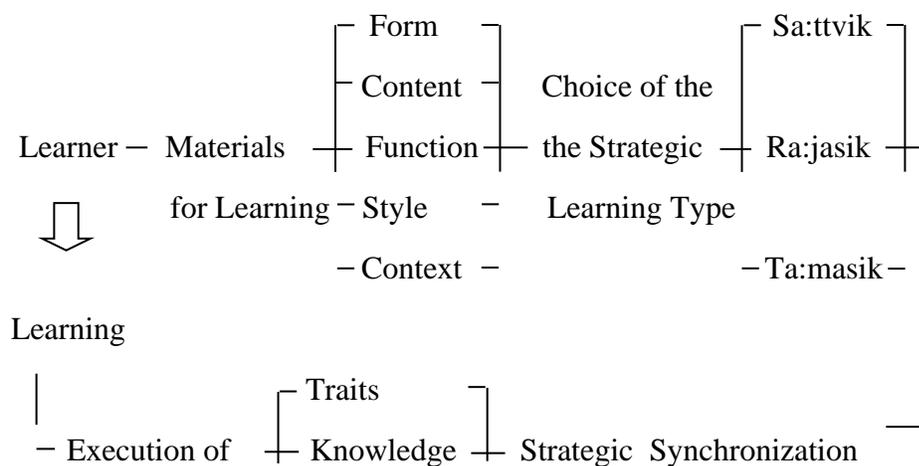
| Activities | − Va:sana:s | − | of the Content |

of Learning

Network 3: Learner – Learning Network through KLLS

The I-I-I networking of the learning activity can be visualized and motivated in the following stages: 1. Ka:rmik Contextualization of Learning (KCL); 2. Ka:rmik Causation of Learning (KCaL); 3. Ka:rmik Processing of Learning (KPL); and 4. Ka:rmik Production of Learning (KPrL). Once learning activity is contextualized, the desire to learn causes the activity, and then it is *strategically* processed, produced, and applied (practiced) to bring in the experience of learning and finally learning.

(8) Ka:rmik Language Learning:

Ka:rmik [Contextualization ➔ **Causation** ➔

Strategic (Processing – Production – Application) **Experience** **Learning]**

3. 3. 1. Ka:rmik Contextualization of Learning

The learner enters into a relationship with the Administration in an institution and extends his relationship with the teacher and the teaching materials. This is the basic relationship which he establishes by virtue of joining an academic institution in which he has to learn English as a part of his course. He enters into this relationship as one *act* in order to fulfil his *desire* of getting a certificate/diploma/degree from the institution. During the course of time, he expects to fulfil his desire and *experience* the *results* of his series of *actions* in the spatiotemporalmaterial (STM), socioculturalspiritual (SCS), and Inclinational-Informational-Habituational (IIH) settings of the institution, his society, and himself respectively.

 All these three together constitute the context of his learning English. The intersecting arrows with tridents indicate how the I-I-I relationships are established. The teacher (T) enters into a relationship with the learner (L) via the administration (A) to teach the materials (M); so also the learner with the teacher in the reverse direction to learn the content of the materials. In a similar way, the administration enters into a relationship with the materials via the teacher and the learner for their teaching and learning and preparation.

After establishing the T-L-M-A network, the administration organizes the teaching/learning materials activity following the [Ka:rmik Language Teaching-Ka:rmik Language Syllabus Design-Ka:rmik Language Learning] through Ka:rmik Language Teaching-Learning-Design Strategies. The syllabus will be designed in such a way that the form-content-function-style-context are I-I-Ied according to the Ka:rmik Language Design (see Bhuvaneswar 2010); next, this syllabus will be taught to the learners by the teacher using the KLTA (see Bhuvaneswar 2009); and finally the learners will learn the content of the syllabus by using the Ka:rmik Language Learning Strategies. Thus the entire teaching-learning-materials-administration process is **I-I-Ied** in the learning situation in a **strategic manner**.

▲   ▲
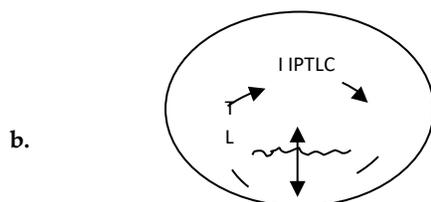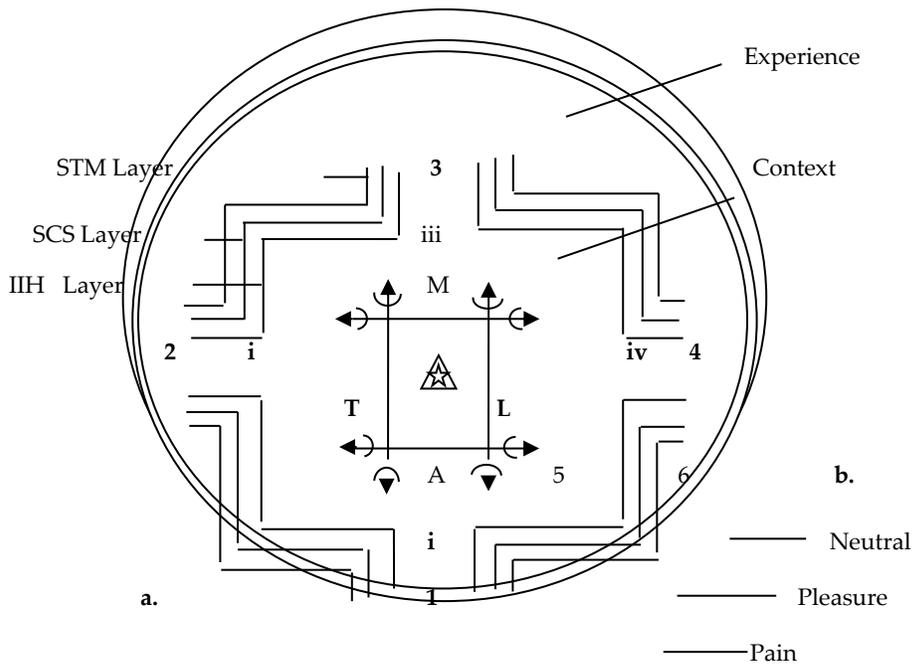
Legend: A *Administration*; T *Teacher*; L *Learner; M Material*□ ;   ₅ Cognitive Reality **;** 6 ka:rmik reality; 1 Dispositional; 2 Socioculturalspiritual; 3 Contextual Actional; 4 Lingual Actional Realities;   i Material ; ii Sociocultural;

iii Mental (Intellectual/Emotional/Experiential); iv Spiritual Desires;

□ Cognitive Space; ⌐¦¬ Contextual Space; ◎ (Contextual Result) Experiential Space

〰〰 transmission   from ….. to ….. ; (C) COL   Coordination of Coordination of Learning; IPC Interpersonal Communication; I IPT Individual (T-L) Interpersonal Teaching

  Network 4. T-L-M-A Network   b. Teacher-Learner Teaching/Learning Network

In the following five networks, how ka:rmik strategic learning takes place by gradual evolution is captured.
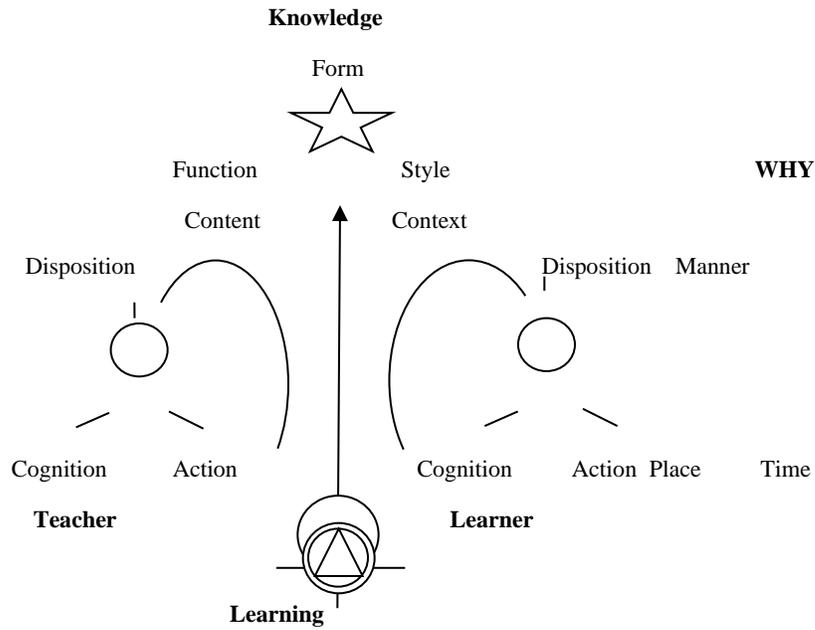
3. 3. 2. Ka:rmik Causation of Learning

As a learner enters into an institution, he learns English *inter alia* other subjects. This is the highest network. Within that network, he enters into another network of learning English in the classroom. This is the middle network. Within that network, he enters into his own personal learning network. As a student establishes contact with the teacher, the causal network of learning is initiated: As their disposition impels desires in the teacher to teach English to the learner and the learner to learn English from the teacher, they make *effort* and perform the action of meeting together in the classroom (or in the office) and *act* together to fulfil their desire to teach/learn. The teacher and the learner enter into Individual Interpersonal Teaching/Learning Communication (I IPTLC) and in the process coordinate the coordination of learning by constructing interaction as shown in the Network 1b. **Both the teacher and the learner enter into the strategic (C) COL through clearly defined** *Ka:rmik Language Teaching/Learning STRATEGIES according to their disposition leading to the cognition of the teaching/learning activity and its execution as teaching/learning action* as shown by the two circles in the teacher/learner prongs of the *trishu:l* (trident); and the tri-circled triangle joining the two prongs at the centre of the trident shows how individual and negotiated cognition takes place springing the learning outcome as shown by the middle prong with the spear twinkling with the knowledge of

language learnt. This is *the point of departure* from the 18 teaching approaches and methods in Oxford: in the approaches and methods outlined by Oxford, the syllabus is *prepared, taught and learnt* in an *atomic* framework in these approaches and methods as critiqued in Bhuvaneswar (2012a, b) whereas the form-function-meaning-discourse are systematically integrated into a *ka:rmik whole* in the syllabus and taught and learnt *dispositionally* as such by the teacher and the learner in the KLTA. From such an interaction, the (C) COL takes place to give the result of learning the knowledge by the learner.
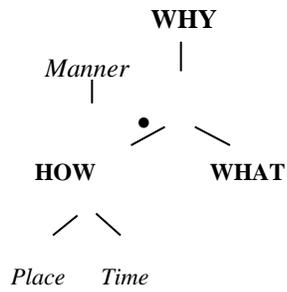
3. 3. 3. Ka:rmik Processing of Learning

In this stage of learning, how that knowledge emerges by the (C) COL as shown by the medial prong in the Trishu:l (Network 2) is described. First, there is a *desire* to learn which becomes *will* and impacts on the knowledge to be acquired; this leads to a conscious *effort* made by the learner in learning a language. However, this effort is not *randomly* made but according to one or more of the nine ka:rmik language learning strategies outlined earlier (see Bhuvaneswar 2014 b). In other words, the effort becomes *strategic effort.* This strategic effort is directed towards acquiring the function-content-form of the language he is trying to learn. This is indicated by the thong whipping the knowledge circle on the left hand side of the *dhamarukam*. To elaborate more, he wants to learn the function-form-content according to one of the strategies he knows and likes – whatever they may be. Since the learner is trained to be a strategic ka:rmik language learner, he *chooses* that strategy which gives him the maximum results with the least effort to be made in the minimum time using the skills he already possesses – according to the principle of economy. [However, in the case of improperly trained ta:masik and ra:jasik learners this principle is not sacrosanct – they may violate it due to their ignorance or inability or even headstrongness/over enthusiasm, hyperactivity, and extravagance and opt for unproductive strategies.] Whatever be the case, the knowledge to be acquired is strategically acquired as strategic knowledge. Consequently, as he makes the effort, he produces action strategically. To explain more, as the learner acts, he takes recourse to his power of analyticity, sharpness of his memory and excellence of his skills (shown by the three strings on the right hand side of the drum) and uses them dispositionally. Thus, learning also becomes strategic learning. Most importantly, the knowledge is sought in a context and the learning of the knowledge takes place in that context. The outer circle indicates the context. Again, when he seeks knowledge and learns it, he does so in a particular manner, style. It is indicated by the inner circle.

Knowledge

Form

Function   Style   **WHY**

Content   Context

Disposition   Disposition   Manner

Cognition   Action   Cognition   Action Place   Time

Teacher   **Learner**

Learning

▲

Disposition

Network 5: Trishu:l (Causal) Network of Learning

WHY

Manner

HOW   **WHAT**

Place   *Time*

Network 6: Why-How-What Network

Legend:

3 Strings on the Left: **3 Strings on the Right:**

Function - Content - Form   *S.***Will**   *A - M - S*

(Top)   (Centre) (Bottom)   (T)   (C)   (B)

Outer Circle: Context _____ *Inner Circle: Style*

S. Knowledge   **S. Learning**

△ *Disposition*   ☆ *C-q-D*

                                       (Consciousness

C Strategic *Cognition*   *S.* **Action**   *qualified-*

                                       Disposition)

← **Mutual Superimposition** →
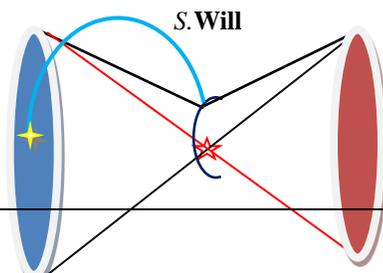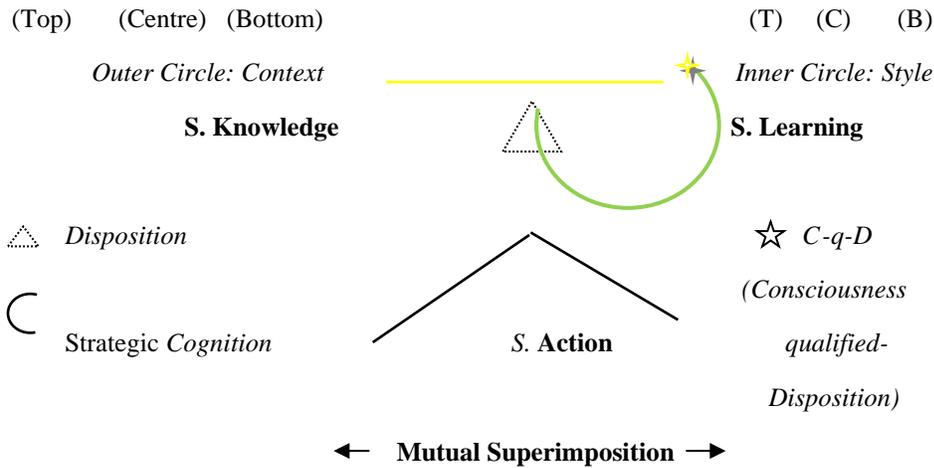
Network 6: Dhamarukam (Process) Network of Learning

The point of departure for a ka:rmik strategic language learner is the specific planning that is integrated, I-I-Ied within and outside the classroom as well as at home: he uses the syllabus which is I-I-ied; he is taught in the I-I-Ied KLT Approach; and he learns by the appropriate procedure and techniques and tactics that are tailor made to his needs and easily available. He includes proper management of time, explores the dynamic practice of the learning items in other contexts of the institution such as learning subjects other than English, using language outside the classroom interaction in public and even at home.

### 3. 3. 4. Ka:rmik Production of Learning

A KLLS learner superimposes two levels of language learning: the language level (form-function-meaning-style-context) on the contextual actional level and vice versa. In that (C) COL, he constructs his strategic language learning reality and experiences it in the form of learning as indicated by a flower that blooms from the experience in his C-q-D.

Contextual Action   **Mind**

	Style		C-q-D		Meaning

Network 7: Product Network of Learning
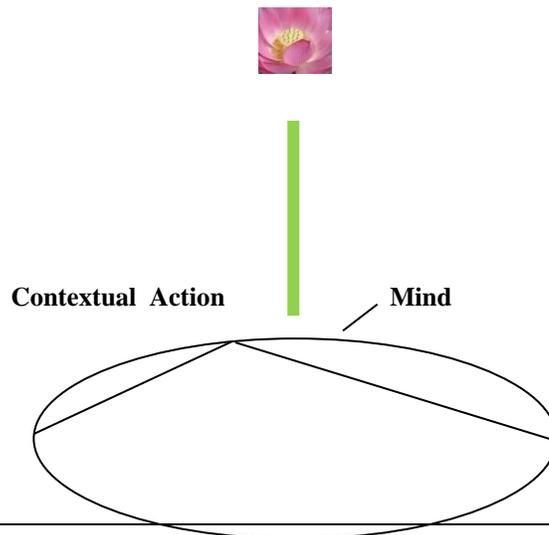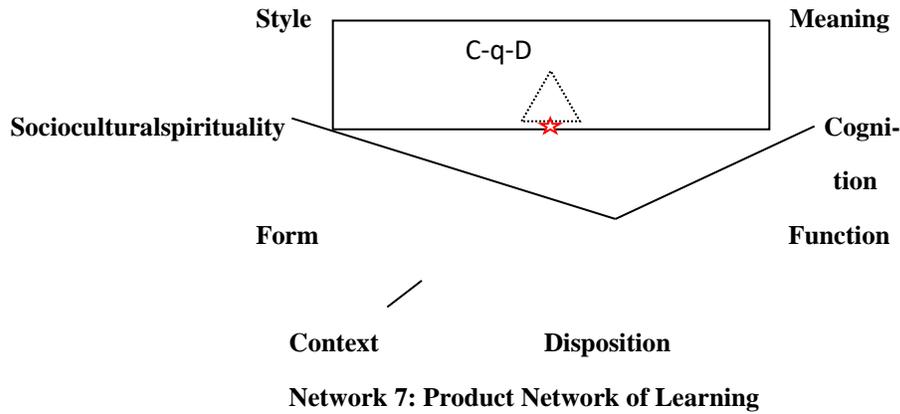
3. 3. 5. Ka:rmik Application of Learning

After his learning takes place, he applies it in real life academic as well as non-academic situations and tests and evaluates his learning and experiences its application in the fulfilment of his other desires in which English is used. The application network 8 is captured above. He thinks (mental action) about what to use, how to use and when to use English and makes appropriate physical action (vocal organ as well as bodily action) and produces speech for the Coordination of Coordination of Action (C) COA and experience the results appropriately. The following symbol taken as a network is known to people as the holy Samskrit letter Aum in Hinduism and the letter aum *naturally* formed by ice on Aum parvat (Chota Kailash) in the Himalayas. Here it is used NOT as a holy symbol with those meanings associated with religion. This symbol is chosen for its apparent association with the two lips (represented by the upper and lower arcs) and the tongue (represented by the emerging curve from the two arcs) in mouth. The nested arc as a dotted rising wave is speech used for (C) COA and the dot for experience of the results of action.

Network 8: Application Network of Learning
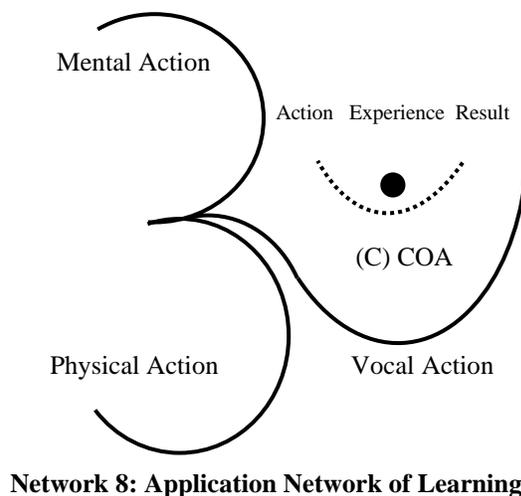
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About the author(s)