Bachelorarbeit

The Post-Method Method:

Rethinking ELT Methodologies from a Decolonising Perspective

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Abgabetermin	24.03.2020

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1. Introduction

In this thesis the focus lies on the analysis of the concept of method and the search for an alternative construct. The postmethod method proposed by B. Kumaravadivelu could be considered as such an alternative. It is majorly concerned with the multilingual reality and real-life situations of teachers and learners, and the specific contexts in which foreign-language teaching takes place.

The first part of this thesis will present a comprehensive definition of the plethora of terms that are used in foreign-language teaching. With the intention to eliminate ambiguity and promote accuracy, the following terms will be considered: approach, method, methodology, design, technique, procedure, teaching-style, principles and practice.

The next chapter will review the multi-faceted phenomenon of colonialism, and carefully address the colonial character which adheres to the English language. Following this, the status of English as a global language will be reflected upon. Lastly, this chapter will aim to shed light on the relationship between colonialism and English Language Teaching (ELT) methodologies and will further reflect upon the concept of method as a colonial construct.

In order to promote a fuller understanding of the colonial consequences concerning teaching practices, we need to not only view colonialism as part of our past but also as a context that produced discourses that have long-lasting effects in many fields of today's world. It is in this context, that this chapter will highlight some similarities and differences between the concept of method and a postmethod pedagogy.

The focus of this thesis lies in the fifth chapter, which closely examines the postmethod method, a concept proposed by Kumaravadivelu in an attempt to decolonise language practices. Its fundamental features will be outlined and analysed. With the aim to provide a more comprehensive insight into the possibilities of a postmethod pedagogy, three pedagogic frameworks will be introduced. Subsequently, this chapter will provide a reflective summary of the chances and challenges a postmethod pedagogy encounters.

Finally, the last part of this thesis will take all the facts gathered in the previous chapters into account and show ways on how a postmethod pedagogy could be put into practice.

In consideration, the objective of this thesis is not to promote a specific postmethod method, it is rather designed to provide an analysis and illumination of it.

2. Elucidation of Terms used in ELT

This chapter seeks to provide a comprehensive definition of the depth of terms which are used in foreign-language teaching. The main part of this thesis will be discussing the concept of 'method', a commonly used theoretical construct (cf. Kumaravadivelu 2006, 83). The number of terms constituting the practice of foreign-language teaching can be cumbersome, and this may complicate clarity over the different terms, and their meanings. Thus, with the intention to eliminate over-complication or misunderstanding and enhance accuracy, the following terms will be reviewed: approach, method, methodology, design, technique, procedure, teaching-style, principles and practice.

Approach

The Dictionary of Language Teaching and Applied Linguistics determines an 'approach' as "[…] the theory, philosophy and principles underlying a particular set of teaching practices" (Richards & Schmidt, 2010, 30). That is to say, an approach describes the "[…] theory of the nature of language [and] of language learning […]" (Richards & Rodgers 2001, 33). Simply put, an approach constitutes the theoretical views and principles regarding language education (cf. Kumaravadivelu 2006, 85).

A multitude of different approaches have emerged over time, for instance, the communicative approach, the aural-oral approach and the cognitive code approach (cf. Richards & Rodgers 2001, 30). Current approaches are mostly influenced by one of three theoretical views of the nature of language and language learning: the structural view, the functional view and the interactional view (cf. Richards & Rodgers 2001, 20–21).

Approaches are often seen to serve as an axiomatic base on which methods derive (cf. Richards & Rodgers 2001, 19). Hence, "[…] within one approach there can be many methods" (Kumaravadivelu 2006, 85). An approach contains theories "[…] that serve as the source of practices and principles in language teaching" (Richards & Rodgers 2001, 20) and therefore, act as "[…] the level at which assumptions and beliefs about language and language learning are specified […]" (Richards & Rodgers 2001, 19). In summary, approaches provide a theoretical foundation which can guide educators in language education (cf. Richards & Rodgers 2001, 19).

Method

In education, the concept of 'method' can be seen as the "[…] notion of a systematic set of teaching practices based on a particular theory of language and language learning […]" (Richards & Rodgers 2001, 1) and describes the "[…] overall plan for the orderly presentation of language material […]" (Anthony 1963, 63-67, quoted in: Richards & Rodgers 2001, 19). Therefore, method is the factor at which teachers make decisions about the content that is to be taught - which includes the selection, the amount of and the order of the material (cf. MacKey 1971, xi).

In the words of Richards and Rodgers: "[a] method is theoretically related to an approach, is organizationally determined by a design, and is practically realized in procedure" (2001, 20). Therefore, a method is bound to its approach and should be consistent with its theories and beliefs. While "[a]n approach is axiomatic, a method is procedural" (Richards & Rodgers 2001, 19). In practice, methods therefore represent theory being implemented in the classroom (cf. Richards & Rodgers 2001, 19).

The terms' complex nature is a great example of the wider complexity of terms used in the teaching profession. This is primarily due to their ambiguous usage. Method is referred to as "[...] method as proposed by theorists and method as practiced by teachers" (Kumaravadivelu 2006, 84). Therefore, a clear distinction between the theories that are developed and conceptualised by scholars, and the actions which teachers implement in their teaching operations, has to be made (cf. Kumaravadivelu 2006, 84).

Throughout the history of education, there have been ongoing attempts to develop new and better methods. This is due to the fact that all methods take different views on the nature of language and second language learning, the syllabus, the goals, and objectives, the roles of the individuals involved, and the activities and techniques that are put into practice into account (cf. Richards & Schmidt 2010, 363). Some of the most common methods are the Audio-Lingual Method, the Direct Method as well as Total Physical Response (cf. Richards & Schmidt 2010, 363).

Methodology

Where "[m]ethod is a construct; methodology is [conversely seen as] a conduct" (Kumaravadivelu 2006, 162). By definition, a methodology describes a specific strategy of

doing something. In research, a methodology defines the process of a study, depicting a theoretical analysis of the subject matter as well as the methods that are to be used (cf. Woodford 2008, 897). In education, the term methodology is used to delineate "[…] practices and procedures used in teaching, and the principles and beliefs that underline them" (Richards & Schmidt 2010, 363). Under these premises, methodology includes the study of the nature of language learning and teaching, the planning and preparation of lessons, and along with the evaluation of students' progress (cf. Richards & Schmidt 2010, 363).

Design

For a better correspondence to concepts, theorists often tend to invent new terms for already existing processes (cf. MacKey 1971, 31). For instance, when Richards and Rodgers developed their latest model on language theory in 1986, they introduced the terminology 'design'. This was to achieve a nuanced meaning compared to method, appropriate for the given context. In their view, while 'method' merely described the level on which theory is put into practice, design is concerned with the analysis of method. This analysis includes the objectives, syllabus, types of learning, teaching activities, roles of learners and teachers, and the materials that are used in the classroom. Design, therefore, is the level which explores the relationship between theory and practice (cf. Richards & Rodgers 2001, 24). In other words, "[i]n order for an approach to lead to a method, it is necessary to develop a design for an instructional system" (Richards & Rodgers 2001, 24).

Procedure

The level of 'procedure' can be described as the phase of implementation. Procedure is concerned with "[…] how a method realizes its approach and design in classroom behavior" (Richards & Rodgers 2001, 31). The level of procedure is based on three aspects: the use of teaching activities, the ways teachers plan and conduct these activities, and the strategies which teachers use for student evaluation and feedback (cf. Richards & Rodgers 2001, 31). Procedure therefore includes "[…] the actual moment-to-moment techniques, practices, and behaviors that operate in teaching a language according to a particular method" (Richards & Rodgers 2001, 31). The term procedure is closely related to technique (cf. Richards & Rodgers 2001, 20).

Technique

In education, when we study the way in which teachers introduce new material, or provide instructions, we are studying a teachers' 'technique'. A technique, therefore, is "[…] a specific procedure for carrying out a teaching activity […]" (Richards & Schmidt 2010, 590). As techniques are based on skills implemented by educators, they are a product of choice. Teacher's plan and display techniques deliberately, selecting ones which suit their own personality and teaching style. Considering that techniques describe classroom interactions in detail, in theory, they should be consistent with a method and its approach (cf. Richards & Rodgers 2001, 19).

Principles

In teaching, 'principles' describe "[…] a set of insights derived from theoretical and applied linguistics, cognitive psychology, [and] information sciences […] that provide theoretical bases for the study of language learning, language planning, and language teaching" (Kumaravadivelu 2006, 89). These principles serve as a belief system that teachers can rely on and draw from when decisions have to be made. This belief system can derive from a combination of a teacher's education and previous experiences, either as a teacher or in the past as a student, or outside of the classroom (cf. Richards & Schmidt 2010, 457).

Teaching Style

A 'teaching style' describes the way a teacher acts, behaves and carries out instructions in the classroom (cf. Richards & Schmidt 2010, 589). It is influenced by a multiple of factors, such as the role they see themselves and the students in, their chosen approach and strategies, and the methods and techniques which they favour. Moreover, a teachers' style is affected by previous experiences and personal preferences. As a consequence, every teacher has an individual style of teaching (cf. Richards & Schmidt 2010, 589).

Practice

The term 'practice' describes the act of increasing skills through regular repetitions. In language teaching, skills such as fluency and pronunciation can only be achieved through repetitive exposure to the foreign language. Practice will help students improve their confidence since it helps them to become accustomed to the new sounds and rhythms of the language (cf. Richards & Schmidt 2010, 448).

After closely examining and highlighting the multitude of terms that are commonly used in language teaching operations, the next section will now put these terms into the context of method as a colonial construct.

3. Method as a Colonial Construct

This chapter seeks to provide a concise overview of the historic occurrences of Western colonialism. It will examine the global status of the English language in the wake of colonialism, highlighting the use of certain, significant terms. The relationship between Western colonialism and ELT practices will be analysed, and in particular how this dynamic can have a negative impact on modern society.

3.1 A brief Overview of the multi-faceted Phenomenon of Colonialism

To narrow the scope of the above, this subchapter will cover a brief outlook on colonialism from a *Eurocentric* perspective. Thus, it will examine the colonial history and relations between Europe and the non-European world.

The history of western colonialism is complex, controversial and multi-layered. Commencing in antiquity, nations have long tried to expand their empires and to increase their power. The colonial imperium ruled by European empires spread their territories from the mid 19th to the mid 20th century, around the 1820's, the British empire ruled about 26 percent of the world's inhabitants (cf. Morley & Robins 2005, 28). It can be argued that in this period of time, Europe effectively conquered and dominated most of the world's population (cf. Wendt 2007, 221).

Colonialism is defined as "[…] the belief in and support for the system of one country controlling another" (Woodford 2008, 268). According to Blakemore, the phenomenon "[…] occurs when one nation subjugates another, conquering its population and exploiting it, often while forcing its own language and cultural values upon its people" (2019, n.p.). Consequently, colonialism can be observed on three characteristic levels: firstly, domination; secondly, exploitation; and thirdly, cultural imposition. These patterns can be seen together when colonisers take-over the political power of a nation, force religious beliefs upon the population and establish exploitative trade relations (cf. Butt 2013, n.p.).

The terms colonialism and imperialism are often used in parallel. However, while imperialism is an ideology, colonialism is its' practice. Where imperialism describes the distant control of territories, colonialism describes a form of settlement of the imperial power in these colonies. Therefore, colonialism can be seen as a distinctive part of imperialism (cf. Butt 2013, n.p.). Additionally, Phillipson states that linguistic imperialism can be seen in all types of imperialism (cf. 1992, 53).

Linguistic imperialism describes the dominance of the colonial language over the dominated and colonised language. The unequal division of power is characteristic (cf. Richards & Schmidt 2010, 341). Phillipson argues that imperialism "[…] is propelled by four mechanisms, the most essential of which is exploitation, the others being penetration, fragmentation, and marginalization" (1992, 52).

Colonial exploration "[…] depend[s] on the army and the navy, on economic power and […] political might, on habits of mind and feeling which distanced the rulers from the ruled and legitimized patterns of domination and subordination" (Morley & Robins 2005, 38). Nations justified their exploitative behaviour by claiming to be obliged to bring 'civilisation' and 'education' to indigenous people (cf. Wendt 2015, 227–228).

Nonetheless, even before the process of decolonisation began in the mid 20th century, resistance has long been part of colonial history (cf. Blakemore 2019, n.p.). Decolonisation describes the shift "[…] by which colonies become independent of the colonizing country" (Encyclopaedia Britannica 2020, n.p.). For some colonies, this change proceeded peacefully, but in other cases the liberation process led to conflicts (cf. Stearns et al. 2004, 898). Decolonisation can be a decades-long process, resulting in a new era, which is called postcolonialism. Postcolonialism describes the period of time after the decolonisation conflicts and wars of Western colonialism ended. It is an era which signals a time of change, a possibility of overcoming the colonial history. However, it is "[…] not to be confused with the claim that the world we live in now is actually devoid of colonialism" (Encyclopaedia Britannica 2020, n.p.). The colonial history of our society still impacts large parts of today's world. These influences can, for instance, be seen in the global role the English language plays as well as practiced ELT methods, which will be examined in the next subchapter.

3.2 English as a Global Language

English is considered to be the most influential language in the contemporary world (cf. Schmitt & Marsden 2009, 1). According to David Crystal, "[A] language achieves a genuinely global status when it develops a special role that is recognized in every country" (2003, 3). English certainly has become such a universal role (cf. Kumaravadivelu 2003b, 539). However, it is clear that "[…] in its long march to its current global status, [it] was aided and abetted by colonialist and imperialist projects that trampled upon the political, cultural and linguistic heritage of millions of people across the globe" (Kumaravadivelu 2003b, 539).

The colonial conquest of British empire supported the spread of English throughout the world (cf. Schmitt & Marsden 2009, 30–31). Nevertheless, the rise and popularity of the English language is not strictly bound to former colonies but rather emerged on a global scale. Thus, these varieties are now commonly referred to as world Englishes (cf. Kumaravadivelu 2003, 539). The roles which these global Englishes take often differ. They are in use as a mother language (e.g. America and the United Kingdom), they co-existing with another mother-tongue (e.g. Australia and South Africa) and they can be in official or semi-official use (e.g. Singapore and India). The far-reaching spread of the English language is well depicted in McArthur's Circle of World Englishes (Figure 1) (cf. Schmitt & Marsden 2009, 175). Although there seems to be a vast amount of Englishes, the varieties are highly similar and only differ in small parts. Therefore, communicating between these variations usually does not cause misunderstandings (cf. Schmitt & Marsden 2009, 172).

The multitudes of global Englishes can be seen as a product of nativisation (cf. Kumaravadivelu 2003b, 539). Nativisation describes the process a foreign language undergoes when its linguistic system is adapted and reconstructed to fulfill cultural and social needs, due to changes in communicative operations (cf. Richards & Schmidt 2010, 387). Such changes can occur through the process of globalisation. For example, in India, it is noticeable that the language has been adapted to the needs of the Indian population and is recognised as a "[…] distinct variety of English […]" (Richards & Schmidt 2010, 387). Thus, Indian English is often referred to as *Inglish* (cf. Kumaravadivelu 2003b, 539). Nevertheless, the Indian language - in all of its tongues - is still primarily used when it comes to culturally specific rituals and festivities, whereas English is mostly seen as a medium that conveys meaning (cf. Kumaravadivelu 2003b, 539). These new varieties of global Englishes

are often less recognised and have a lower status compared to the English that is spoken in the U.S., Canada, Australia or England (cf. Tollefson 2000, 7).

It is important to note that not the amount of people who speak a language does not always make it the most prevalent, but rather who the speakers of the language are and how they utilise it (cf. Crystal 2003, 7). Over the past few decades, the number of publications written in English has significantly increased. A study conducted in 1980 showed that between 70 and 85 percent of papers in biology, chemistry and medicine were written in English (cf. Crystal 2003, 111). Ever since, publications in which English is the linguistic medium have consistently increased. Today, the "[…] majority of academic journals with international readership [as well as] about half of the world's newspapers are published in English" (Schmitt & Marsden 2009, 2). Furthermore, "[t]his can be seen even in a language-sensitive subject such as linguistics, where in 1995 nearly 90 per cent of the 1,500 papers […] were in English" (Crystal 2003, 112). Taking the ever-increasing number of publications and studies written in English into consideration, knowledge and education can be seen as major parts of the powerful base on which language derives (cf. Crystal 2003, 110).

3.3 The Relationship between Colonialism and ELT Methodologies

Although it may seem that the age of colonialism has long passed, remnants of the empires remain. Traces of colonial history still affect huge aspects of today's world. These relations can, for example, be seen in political and economic life, as well as within cultural processes (cf. Pennycook 1998, 13).

ELT practices are intertwined with all four of these dimensions. The ELT community has become increasingly sensitive towards the ever-lasting hegemonic shadow that casts over their language of instruction. Theories, beliefs, and methods of current ELT practices are full of colonial repercussions (cf. Kumaravadivelu 2003b, 539). Awareness of linguistic imperialism, along with the hidden implications that give the English language its colonial character, is steadily growing. When examining the complexities that surround ELT practices, it is evident that many of the educational constructs and ideologies produced during the colonial era still operate to this day (cf. Pennycook 1998, 13). These challenges which educators are faced with can be observed on an ideological and methodological level (cf. Mountford & Wadham-Smith 2000, 85).

During the colonial enterprise, colonial territories served as a major site for the development of language teaching policies. Teaching methods and techniques were established, developed and tested (cf. Pennycook 1998, 16). By doing so, the British Empire followed two main objectives, both of which were to serve its colonial agenda. On the one hand, the colonists sought to fulfill their egocentric need to civilise and educate the colonised nation, and on the other hand, the empires' needed to secure a strong work source to achieve its capitalistic objectives (cf. Pennycook 1998, 13).

Unlike the assumption that teaching policies and syllabi were developed within Britain and subsequently brought to the colonies, it was, in fact, vice versa (cf. Pennycook 1998, 16). To a great extent, significant ideologies and concepts about foreign language teaching originated *within* the colonial territories (cf. Pennycook 1998, 15). Within the Empire, the necessity of language teaching methods was merely recognised as part of the colonial discourse and at first dismissed as an "[…] imperial project" (Pennycook 1998, 15). According to Pennycook, as a result, "[…] the Empire became the crucial context of development of ELT, from where theories and practices were then imported into Britain" (1998, 16).

An example of this can be seen when looking at the subject of English literature. English literature was first introduced to the colonial curriculum, as part of the Anglicism dogma. The education of literacy was intended to serve "[…] the particular needs of the colonial administration in India" (Pennycook 1998, 16). Only once it had been assessed and approved as a subject in India, it was then inducted into the British syllabus (cf. Viswanathan 1989, 2-3, quoted in: Pennycook 1998, 16). Hence, the development of ELT policies was heavily influenced by the colonial context.

While it is important to recognise the influence which colonialism has had on ELT operations on a historical level, it is also important to note the relevance of the long-term impact of colonial discourses in terms of practicing educators. According to Pennycook, these relations have their impact "[…] in two principal ways: the material and the cultural" (1998, 17). While the material way relates to the neo-colonial relations that surround the economic and political relationships of ELT, the cultural discourse refers to the images that the English language represents.

With respect to the economic and political discourse, Pennycook points out that "English is interlinked with the continuing neo-colonial patterns of global inequality" (Pennycook 1998, 17). In this regard, Pennycook refers to the paradox which Tollefson emphasises:

> At a time when English is widely seen as a key to the economic success of nations and the economic well-being of individuals, the spread of English also contributes to significant social, political, and economic inequalities. (Tollefson 2000, 8)

Further, Tollefson argues that there are two aspects to the English language that can be perceived within this context. Firstly, English can be seen as the vehicle that fulfils the need of a common language, which enables us to communicate more easily on a global scale. Secondly, and conversely, it forms a herculean obstacle for those who do not speak English and have no access to English proficiency education, leading to the inequalities noted (cf. Tollefson 2000, 9).

The cultural discourse refers to the images that were projected through the English language during the colonial period: 'The Self and the Other'. While the image of 'Self' is representing the Occident (countries of the West), the 'Other' is depicting the Orient (countries of the East) (cf. Pennycook 1998, 18). Methods were used to portray and construct an image of the Self, which in this context refers to the superior, and of Other, depicted as inferior (cf. Kumaravadivelu 2003b, 541). These discourses were constantly produced and "[…] valorize[d] everything associated with the colonial Self and marginalize[d] everything associated with the subaltern Other" (Kumaravadivelu 2003b, 541). Although it is hard to prove a direct impact from the colonialism of the English language to constructs such as culture, many argue that this is the case.

The connection between colonialism and ELT practices is deeply embedded within the methods of teaching practices, which to a great extent have been ingrained in the post-colonial context. As Kumaravadivelu states:

> Current language teaching methods used in different parts of the world, however modified they are, still basically adhere to the colonial concept of method. (2003b, 541)

Being one of the major critical educators in this field, Kumaravadivelu suggests that above all, the colonial concept of method is particularly cast by the construct of marginality. Furthermore, he emphasises that there are four interdependent dimensions that adhere to the

construct of marginality: the scholastic, the linguistic, the cultural and the economic (cf. Kumaravadivelu 2003b, 541). These interlinked dimensions will be examined briefly.

The first dimension, the 'scholastic', points to the dismissive ways in which Western society marginalised sources of local knowledge within the colonies. The attitude towards the local language, skills, and expertise is more than contemptuous. Western scholars advocate their own procedures and downplay or dismiss the already existing knowledge (cf. Kumaravadivelu 2003b, 541). In this regard, Pennycook referring to the 'New Method' textbooks, which were established by Michael Philip West, an English language teacher who spent a considerable amount of time in India in the nineteenth century. It is believed by Pennycook, that Wests textbooks were deliberately designed to provide the Indian nation with just so many language communication skills so as to serve the needs of the well-oiled wheel of colonial administration (cf. Pennycook 1998, 593). Similarly, Kumaravadivelu draws a comparison to the strategy which the US government uses to educate its migrants before the immigration process. The linguistic manipulation scheme is used to enable the migrants "[…] to perform minimum-wage jobs to avoid welfare dependency, but not enough to move beyond these levels" (Tollefson 1986, quoted in: Kumaravadivelu 2003b, 541).

This scholastic dimension outlines the prejudice attitudes of Western scholars through the linguistic dimension of method as a construct of marginality. It deals with the monolingual belief which describes the way the English language was supposed to be taught within the colonised territories (cf. Kumaravadivelu 2003b, 542). This teaching approach completely dismissed the L1 skills of learners and deemed them irrelevant for the acquisition of English language competencies. Therefore, the English language was to be taught exclusively "[…] through the medium of English" (Phillipson 1992, 185). This discourse did not only privilege and prioritise English native speakers, but also impeded students from using their existing knowledge and skills for the acquisition of a second language. Thus, the "[…] monolingual tenet [can be seen as] central to the colonial agenda" (Kumaravadivelu 2003b, 542).

The cultural dimension is concerned with the cultural aspects of ELT practices. According to Kumaravadivelu:

> [T]he overall objective of culture teaching […] is to help L2 learners develop the ability to use the target language in appropriate ways for the specific purpose of culturally empathizing [...] with native speakers of English. (2003a, 543)

As a construct of marginality, the cultural aspect of method puts the native speaker in a superior position and the non-native speaking learner in an inferior one. As a result, cultural heritage, local knowledge, individual experiences and personal interests of learners are ignored. This creates a dichotomy between the native and non-native speakers, creating a distinct inequality (cf. Kumaravadivelu 2003b, 543). As the mono-linguistic and mono-cultural approach follow the same objective goal - "[...] to maintain relations of dominance by the Centre" (Phillipson 1992, 199), the linguistic and the cultural dimensions can be seen as closely linked.

When analysing the ELT industry, it is clear that ELT education has a direct and powerful impact on the economic prosperity of English-speaking countries (cf. Kumaravadivelu 2003b, 543). As Kumaravadivelu states, "[…] economy is the engine that drives the ELT industry [explaining that] what continues to fuel the ELT economic engine is method as a construct of marginality with its monolingual tenet and native speaker tenet" (2003b, 543). Thereby, this doctrine has put English native speakers into an advantaged position, and consequently, opened up many disproportionate advantages on a national and international level (cf. Kumaravadivelu 2003b, 543).

In summary, it is evident that educators have to acknowledge the marginalisation aspect of the concept of method. It is critical that teachers begin questioning the impact of culturally inappropriate approaches and reflecting upon the local and individual needs and skills of all their learners. Furthermore, the continuous indirect influence of the English language, and the images it still projects on society, have to be recognised to be able to address its destructive patterns on marginalisation of minority groups (cf. Kumaravadivelu 2003b, 541). This leads us to study the need of an alternative to the hegemonical loaded colonial construct of method.

4. Decolonising ELT Practices: Method versus Post-Method

In the previous chapter, the long-lasting effects of the colonial history in relation to ELT practices were outlined. Moreover, it has been argued that the colonial marginalisation agenda is reflected within the concept of method, and that four intertwined dimensions adhere to it. This chapter will seek to provide the reader with a brief comparison of method as a construct of marginality, and the notion of a post-method pedagogy.

The term method will be referred to as a concept researched and suggested by theorists and not as methods practiced by teachers in real classroom environments (cf. Kumaravadivelu 2006, 84).

As previously highlighted, the field of education has been an evolving profession. The desire to develop new and improved teaching methods has always been prevalent (cf. Can Daşkın 2019, n.p.). However, emerging teaching methods which have been constructed "[…] for global consumption [follow a] one-size-fits-all-cookie-cutter approach" (Kumaravadivelu 2003b, 544) and can, therefore, not be valuable to the teaching profession. Consequently, it is crucial to acknowledge the historical relationship between colonialism and ELT methods and materials, and to search for a breaking of the neo-colonial cycle - to begin actively decolonising methodological practices (cf. Kumaravadivelu 2003b, 544). Therefore, an alternative construct to the concept of method has to be worked on (cf. Pennycook 1998, 22).

By its very nature, the post-method pedagogy can be considered as this alternative. The post-method pedagogy does not signal the very end of the concept of method, but it does draw attention to its limits and its marginalising aspects (cf. Can Daşkın 2019, n.p.). As Kumaravadivelu emphasises:

> If the conventional concept of method entitles theorizers to construct knowledge-oriented theories of pedagogy, the postmethod condition empowers practitioners to construct classroom-oriented theories of practice. If the concept of method authorizes theorizers to centralize pedagogic decision making, the postmethod condition enables practitioners to generate location-specific, classroom-oriented innovative practices. (1994, 29)

As methods are conventionally structured for general application, they do not consider the learners' individual needs. Therefore, where methods rely on standard principles and, hence, in practice have their limits, a post-method pedagogy sees an opportunity in the learners' individuality (cf. Alvarado & Lozada 2016, 76). Moreover, a post-method pedagogy provides English language teachers with a new perspective and promotes an understanding of "[…] the direct and powerful impact of social, political, and economic forces upon their classrooms and how these forces affect students' lives" (Tollefson 2000, 19). Ultimately, to initiate a shift to the decolonisation of ELT operations, it is imperative to move away from the concept of method and towards a post-method pedagogy (cf. Kumaravadivelu 1994, 27).

While the post-method method will be broadly reviewed in the succeeding chapter, a few differences that set the post-method pedagogy apart from the construct of method will briefly be summarised.

As indicated, the concept of method is based upon particular theoretical beliefs and was created to be universally applicable across various teaching contexts. It is a highly scholastic approach, where learners' individuality is not only disregarded but also causes marginalisation (cf. Alvarado & Lozada 2016, 77). Conversely, the post-method pedagogy takes the international, national, and local contexts into account. It values local knowledge and advocates the use of L1 skills when learning a foreign language. A post-method pedagogy is not based purely upon rigid theoretical views, but also adapts them into relation to the particular classroom environment at hand. Individual students' voices are not only heard, but genuinely respected and considered (cf. Alvarado & Lozada 2016, 77). Kumaravadivelu summarises these features under three pedagogic parameters, which include practicality, particularity, and possibility (cf. 2003b, 544). These parameters, as well as the possibilities and limitations a post-method pedagogy has to offer, will be further examined in the next chapter.

5. The Postmethod Method by B. Kumaravadivelu

The postmethod[1] method is not a method per se, but rather an alternative to the concept of method. The postmethod method was designed and proposed by Balasubramanian Kumaravadivelu a professor of applied linguistics who teaches TESOL at the San José State University. Kumaravadivelu is known to be one of the major critics in the field of education and has done extensive research on teacher education and L2 learning. His publications have been issued in the journals TESOL Quarterly, ELT Journal and Applied Language Learning. His book, *Understanding Language Teaching,* was one of his most notable and widely applied pieces of work (cf. Kumaravadivelu 2001, 577) and can be recognised as the base of this thesis.

The following chapter closely examines the conditions which lead to the need for a postmethod pedagogy, and subsequently explore the possibilities which a postmethod

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[1] Henceforth, post-method will be spelled postmethod, as it is the orthography B. Kumaravadivelu applies in his theories.

method has to offer. In the last part of this chapter, the postmethod predicament will be reflected upon. In consideration, the objective of this chapter is not to merely advocate for postmethod method by Kumaravadivelu as the superior post-colonial approach. It is rather providing an analysis and illumination of it.

5.1 The Postmethod Condition

In an effort to understand the postmethod condition, this chapter will briefly reflect on the limitations of the concept of method and will elaborate on the rationale behind a postmethod.

The need for an alternative to the concept of method arose out of a specific set of circumstances which are described as the postmethod condition. Kumaravadivelu states:

> [T]he language teaching profession seems to have reached a state of heightened awareness — an awareness that as long as it is caught up in the web of method, it will continue to get entangled in an unending search for an unavailable solution, an awareness that such a search drives it to continually recycle and repackage the same old ideas, and an awareness that nothing short of breaking the cycle can salvage the situation. (2006, 162)

Thus, it can be said that the postmethod condition is limited by its rigidity of the concept of method and occurred through the heightened awareness of educators to provide their profession with long-desired change.

5.1.1 Limitations of the Concept Method

Since the limitations of the concept of method have already been reflected upon, only some additional points of criticism will be examined at this stage.

As previously emphasised, methods are based upon idealised views on language teaching and learning and have been manufactured to be applicable across all teaching contexts. Hence, for quite some time, teaching educators were considered to be successful if they were able to correctly apply those theoretical principles and techniques into real-life teaching scenarios (cf. Richards & Rodgers 2001, 247). Yet, it should not be assumed that concepts that have been designed for mainstream teaching can always be beneficial to any parties involved and, therefore, this belief should be reconsidered (cf. Kumaravadivelu 2006, 544).

Methods typically are generated though a top-down process (cf. Richards & Rodgers 2001, 247). They are theoretically constructed by theorists as all-purpose solutions, and then "[…]

artificially transplanted into the classrooms" (Kumaravadivelu 1994, 29). The very fact that methods are not based upon real classroom situations, but rather on theories, puts them in a contestable position. Methods prescribe for practitioners what content should be taught and how it is to be presented, leaving very little room for personal judgment and expertise (cf. Richards & Rodgers 2001, 247). This means that "[...] the role of the teacher is marginalized; his or her role is to understand the method and apply its principles correctly" (Richards & Rodgers 2001, 247). Similarly, the implementation of method marginalises the learner's position in that they are viewed as "[...] passive recipients [...] who must submit themselves to [the methods] regime of exercise and activities" (Richards & Rodgers 2001, 247). Methods are therefore unable to meet the complex requirements that arise from different classroom scenarios, because they primarily focus on standard principles and cognitive phenomena (cf. Can Daşkın 2019, n.p.). Moreover, this top-down process prevents teachers and students to make use of their specific skillsets and knowledge and restrains both parties from personal development and growth. This can lead to the conclusion that a method-based pedagogy intentionally sacrifices skills and competencies drawn from personal experience (cf. Can Daşkın 2019, n.p.). The individuality of teaching and learning styles should instead factor in the development of teaching programs (cf. Richards & Rodgers 2001, 247). Methods need to be designed in a way that they can be flexible to particular needs and interests. Additionally, they would benefit from taking institutional, political, cultural, social and local aspects into account (cf. Richards & Rodgers 2001, 248).

5.1.2 Rationale of Postmethod

To provide the rationale behind a postmethod pedagogy, its pedagogic parameters and indicators will be examined here.

A postmethod pedagogy is distinguished by its three pedagogic parameters: particularity, practicality, and possibility. This three-dimensional system highlights a major difference between conventionally implemented methods and a postmethod method (cf. Can Daşkın 2019, n.p.). The three parameters should be recognised as one interactive system, rather than individually (cf. Kumaravadivelu 2001, 538).

The first parameter, the parameter of particularity, is considered to act as a foundation on which a postmethod pedagogy can be derived (cf. Kumaravadivelu 2006, 171). It emphasises the individual, local, sociocultural, linguistic, and political characteristics of teaching

contexts and acknowledges the importance of lived experiences and local exigencies (cf. Kumaravadivelu 2006, 171). As Kumaravadivelu suggests:

> [L]anguage pedagogy, to be relevant, must be sensitive to a particular group of teachers teaching a particular group of learners pursuing a particular set of goals within a particular institutional context embedded in a particular sociocultural milieu. (2001, 538)

The parameter of particularity is in accordance with the hermeneutic view of situational understanding, which argues that a pedagogy can only thrive if it is based upon a holistic interpretation of specific contexts (cf. Kumaravadivelu 2001, 538). The parameter of particularity considers teaching enterprises on a local level and, therefore, disregards the mere idea of implementing a method-based one-size-fits-all pedagogy (cf. Kumaravadivelu 2006, 171). Particularity is concerned with real-life situations of learners and teachers. It involves a critical awareness of educators to deepen the understanding of the overshadowing rigidity of the concept of method. In regard to this, teachers consistently observe and reflect on their actions and depend "[…] mostly on context-sensitive local knowledge to identify problems, find solutions and try them out to see what works and what doesn't in their specific context" (Kumaravadivelu 2003b, 544). In summary, a context-sensitive pedagogy can be realised through the implementation of the parameter of particularity (cf. Kumaravadivelu 2006, 172).

The parameter of practicality closely examines the connection between theory and practice. It intends to shed light on the dichotomy between theories as proposed by theorists, and practiced theories used by teachers (cf. Kumaravadivelu 2003b, 544). Reflecting on the marginalisation aspects of the concept of method, this construct can also be traced in the field of applied linguistics, specifically in the division of work. Where the theorists' role is to create, and the educators' role is to consume knowledge (cf. Kumaravadivelu 2003b, 544). Thus, by degrading teachers to simply be viewed "[…] as implementors of professional theories" (Kumaravadivelu 2001, 541), this approach leaves little opportunity for educators to actively build up their pedagogical skills (cf. Kumaravadivelu 2006, 173). The parameter of practicality aims to address some of these shortcomings. It also seeks to enable teachers to become reflective individuals who "[…] theorize from their practice and practice what they theorize" (Kumaravadivelu 2001, 541). A pedagogy of practicality, therefore, stresses the relevance of theories developed by teachers within and through practice (cf. Kumaravadivelu 2001, 541).

The parameter of possibility arises through the first two parameters. It is concerned with the learners' biography and the experiences that they bring to the classroom (cf. Kumaravadivelu 2006, 174). In contrast to method as a construct of marginality, the third parameter provides learners with the opportunity to adapt the English language to their own visions and values instead of standardised language principles (cf. Kumaravadivelu 2003b, 544). A pedagogy of possibility enables students to yield their biographical background and beliefs into classroom processes, including the development of the syllabus, as well as all learning and teaching enterprises (cf. Alvarado & Lozada 2016, 77). Additionally, the parameter of possibility considers the learners' individual identity and their language ideology (cf. Kumaravadivelu 2006, 175). As Kumaravadivelu puts it: "[L]anguage education provides its participants with challenges and opportunities for a continual quest for subjectivity and self-identity […]" (2001, 543). Educators should consider the social, cultural and political background of all classroom participants and choose their teaching approaches adequately (cf. Can Daşkın 2019, n.p.).

In summary, the three parameters of particularity, practicality, and possibility aim to empower all classroom participants. These parameters consider the relation between L2 education, the pedagogical setting and the sociocultural background of learners and teachers (cf. Kumaravadivelu 2001, 544). Additionally, they acknowledge the importance of prior experiences and knowledge, and enable educators to make appropriate decisions (cf. Kumaravadivelu 2003b, 544–545). On a final note, the three parameters cannot be looked at individually, but rather benefit by being understood as one intertwined system that creates the basis from which a postmethod pedagogy can emerge (cf. Kumaravadivelu 2001, 545).

5.2 Postmethod Pedagogy

As elaborated in the previous chapter, the awareness of the post-method condition led to a universal search for a non-marginalising alternative. This quest has led to a vast amount of scholars to attempt the development of a post-method-oriented pedagogy (cf. Kumaravadivelu 2006, 185). Three of these post-method perspectives will be introduced below. Each of them is based upon a guiding framework, which intends to provide educators with the necessary structure to reflect and rationalise their teaching style and practices (cf. Can Daşkın 2019, n.p.). As the focus of this paper lays on Kumaravadivelu's views on the post-method method, Stern's three-dimensional framework and Allwright's Exploratory Practice framework will only briefly be highlighted.

5.2.1 The Three-Dimensional Framework by Stern

The Three-Dimensional Framework was developed by Stern in 1992 and is considered to be one of the first attempts on a post-colonial pedagogy. His framework is constructed as a strategic concept and consists of three principles and techniques (cf. Kumaravadivelu 2006, 186). Whilst the term strategy is referring to intentional actions, the terminology technique is describing practical actions. These teaching and learning strategies are based on Stern's three dimensions, which include: (a) the intralingual-crosslingual dimension; (b) the analytic-experiential dimension and; (c) the explicit-implicit dimension (cf. Kumaravadivelu 2006, 187). As it may adhere, "[…] each dimension consists of two strategies plotted at two ends of a continuum" (Kumaravadivelu 2006, 187). In his work, Stern clarifies that one end of a continuum cannot be beneficial for L2-operations, and thus, he suggests seeking a balance in the application (cf. Kumaravadivelu 2006, 193). In order to provide a general overview of Stern's concept, each continuum will be briefly summarised.

The intralingual-crosslingual dimension examines the relationship of L1 and L2 in foreign language learning. On the one hand, the intralingual strategy refers to coordinate bilingualism, where the acquisition of the second language is fully detached from the learner's native language skills. On the other hand, the crosslingual dimension relates to compound bilingualism, where teaching techniques occasionally combine features of both languages in order to achieve a broader comprehension (cf. Kumaravadivelu 2006, 187). In contrast to many traditional methods (for instance, the Communicate method) this principle enables teachers to make autonomous decisions on the ratio of L1 use in the classroom (cf. Can Daşkın 2019, n.p.).

The second principle in his framework is the analytic-experiential dimension. While on the analytic end of the continuum foreign language lessons focus on the formal components of language, on the experiential end educators concentrate on providing students with purposeful activities. For instance, where analytic-oriented lessons emphasise on language features such as grammar and vocabulary, experiential-oriented lessons focus on the topic and usage (cf. Kumaravadivelu 2006, 189). As Stern points out, not one strategy used will be effective - but it is the balance between the two ends of the continuum that facilitates efficient teaching (cf. Kumaravadivelu 2006, 190).

The third strategic continuum refers to the explicit-implicit dimension. This dimension analyses "[…] whether learning an L2 is a conscious intellectual exercise or an unconscious intuitive one" (Kumaravadivelu 2006, 191). Therefore, foreign language education can either be realised explicitly or implicitly. Where explicit knowledge supports the conceptual understanding of a language through explicit instructions; implicit knowledge concedes that some language constructs have to be subconsciously acquired and implicitly taught. Contingent on factors such as the topic of the lesson, objectives, and the students' needs and age, the teacher decides on the amount of explicit and implicit activities and finds a suitable balance (cf. Can Daşkın 2019, n.p.).

To summarise, Stern has provided an initial guidance framework for teaching practitioners. It creates a basic foundation on which teachers can create their own post-method pedagogy and adapt it to their current teaching context.

5.2.2 The Exploratory Practice Framework by Allwright

Another frame of reference for educators who wish to apply a post-method pedagogy is depicted by Allwright's Exploratory Practice framework. Although Allwright has been working on his pedagogical concept for decades, it progressed significantly in the year 2000 (cf. Kumaravadivelu 2006, 193). In what follows, Allwright's concept will be illustrated briefly.

The Exploratory Practice framework emphasises the quality of classroom life and local practices. Moreover, Allwright suggests that the social dynamics within the language classroom are far more important than the instructional effectiveness of teachers (cf. Kumaravadivelu 2006, 195). Working closely together with teaching practitioners, Allwright suggests seven general principles constituting his framework:

> Principle 1 – Put quality of life first.
> Principle 2 – Work primarily to understand language classroom life.
> Principle 3 – Involve everybody.
> Principle 4 – Work to bring people together.
> Principle 5 – Work also for mutual development.
> Principle 6 – Integrate the work for understanding into classroom practice.
> Principle 7 – Make the work a continuous enterprise. (Kumaravadivelu 2006, 196)

These principles aim to put "[…] people and the roles they play" (Kumaravadivelu 2006, 196) at the centre of this concept. They were constructed to support teachers as well as learners by developing an awareness and understanding of life in the classroom (cf. Kumaravadivelu 2006, 196).

5.2.3 The Macrostrategic Framework by B. Kumaravadivelu

After considering the two frameworks conceptualised by Stern and Allwright, this paper will now address the principles and practices of Balasubramanian Kumaravadivelu's Macrostrategic framework.

Kumaravadivelu views his Macrostrategic framework as a postcolonial project, which is based upon the three parameters that constitute the postmethod condition. As mentioned previously, these principles consist of the parameters of particularity, practicality, and possibility. Within this framework, the three parameters serve as a foundation on which a postmethod pedagogy may be established, and a guiding framework can be constructed (cf. Kumaravadivelu 2003b, 545).

The Macrostrategic framework was established for educators who wish to employ a postmethod pedagogy within their classrooms. It consists of macrostrategies and microstrategies (cf. Kumaravadivelu 2006, 201). As Kumaravadivelu outlines, "[…] macrostrategies are theory neutral as well as method neutral" (1994, 32). By this, he is not implying that in the particular case neutral means "[…] atheoretical [or] methodless" (Kumaravadivelu 1994, 32), he rather argues that this framework is not restricted by one particular set of theories or one specific teaching method (cf. Kumaravadivelu 1994, 32).

5.2.3.1 Macrostrategies and Microstrategies

Ten macrostrategies operate within this concept. These strategies are viewed as "[…] general plans derived from currently available theoretical, empirical, and pedagogical knowledge related to L2 learning and teaching" (Kumaravadivelu 2006, 201). Each of these ten macrostrategies will be examined.

Macrostrategy 1: Maximise Learning Opportunities
This macrostrategy involves the awareness of teachers to acknowledge that on the one hand, they are creators of learning opportunities and, on the other hand, they should utilise learning

signals provided by students (cf. Kumaravadivelu 1994, 33). Thus, part of the teaching profession is to "[…] strike a balance between [the] role as managers of teaching and [the] role as mediators of learning" (Kumaravadivelu 2003b, 545). For instance, if one student shows difficulties in following the input of a lesson, it is likely other learners encounter a similar challenge (cf. Kumaravadivelu 1994, 33). Therefore, in order to create learning opportunities, the teacher refers the question back to the class, instead of simply answering it the one student. Hence, "[…] bringing a particular learner's problem to the attention of the class" (Kumaravadivelu 1994, 33) creates a discourse and learning opportunity for the entire classroom. Additionally, with the intention to create learning opportunities, teaching instructors are required to be compliant when it comes to adjusting changes within the syllabus (cf. Kumaravadivelu 1994, 33).

Macrostrategy 2: Facilitate Negotiated Interaction

The second macrostrategy emphasises a "[…] meaningful learner-learner, learner–teacher classroom interaction in which learners are entitled and encouraged to initiate topic and talk, not just react and respond" (Kumaravadivelu 2003b, 545). A high level of active involvement of learners' wishes, ideas and beliefs are major characteristics of this macrostrategy. Students' are not just asked but encouraged to initiate conversations and contribute ideas to classroom activities and procedures (cf. Kumaravadivelu 2006, 202).

Macrostrategy 3: Minimise Perceptual Mismatches

This macrostrategy envisages the potential mismatches that can occur between language instructors and language learners. Hence, it focuses on a heightened awareness of the fact that some classroom endeavours may be perceived differently by the students as compared to what was intended by the teacher (cf. Kumaravadivelu 1994, 34–35). According to Kumaravadivelu, there are a minimum of ten possible discrepancies on this level which include cognitive; communicative; linguistic; pedagogic; strategic; cultural; evaluative; procedural; instructional; and attitudinal mismatches (cf. 1991, quoted in: Kumaravadivelu 2006, 204–205). Consequently, teachers who show an enhanced awareness of these perceptual mismatches may be better equipped to address potential misunderstandings and ambiguities in classroom realities (cf. Kumaravadivelu 2006, 204).

Macrostrategy 4: Activate Intuitive Heuristics

Depending on the situational-context and the student's level of proficiency, teachers must decide whether it is beneficial to convey grammatical rules directly via explanation or indirectly via practice. The fourth macrostrategy, therefore, focuses on the implicit transmission of forms and functions of a language (cf. Kumaravadivelu 2006, 204). Thus, it is about "[…] providing the learners with rich textual data and allowing them to infer the underlying rules through self-discovery" (Can Daşkın 2019, n.p.). Simply put, this macrostrategy aims for the activation of learners' instinctive heuristics (cf. Kumaravadivelu 2006, 204).

Macrostrategy 5: Foster Language Awareness

This macrostrategy aims to encourage language awareness of learners within an L2-classroom. Although a postmethod pedagogy emphasises an implicit transmission of knowledge, it in no way prohibits the explicit presentation of the structure and function of a language through the instructor (cf. Kumaravadivelu 1994, 37). On the contrary, to achieve awareness for the target language, it is inevitable to explicitly point out the underlying formal aspects, in some cases. This macrostrategy provides learners with an understanding of the correct usage of the foreign language and, additionally, furthers understanding and eliminates confusion (cf. Kumaravadivelu 2006, 205).

Macrostrategy 6: Contextualise Linguistic Input

The sixth macrostrategy was created to highlight the fact that languages are situational-bound and affected by "[…] linguistic, social, and cultural contexts" (Kumaravadivelu 2003b, 545). Consequently, presenting "[…] isolated, discrete items will result in pragmatic dissonance" (Kumaravadivelu 2006, 205). Therefore, it is inevitable to present the language input in such a way that it is not disconnected from context. To achieve language ability, all features of a language – e.g. syntax, pragmatics, semantics – have to be taught. By incorporating this macrostrategy into teaching discourses, educators to not only prioritise the grammatical functions but also priorities the meaning and dialogue (cf. Can Daşkın 2019, n.p.).

Macrostrategy 7: Integrate Language Skills

This macrostrategy is concerned with the four language skills – listening, speaking, reading, and writing – that are commonly focused on in method-based foreign-language education.

However, such a separation of skills can impede the improvement of proficiency as practicing one L2-skill could activate further language skills (cf. Kumaravadivelu 1994, 38–39). Therefore, the seventh macrostrategy advocates holistic incorporation of all language skills (cf. Kumaravadivelu 2003b, 546). As Kumaravadivelu points out:

> Language skills are essentially interrelated and mutually reinforcing. Fragmenting them into manageable, atomistic items runs counter to the parallel and interactive nature of language and language behaviour. (Kumaravadivelu 2006, 206)

Kumaravadivelu further states that: "[a]ll available empirical, theoretical, and pedagogical information points to the need to integrate language skills for effective language teaching" (2006, 206). Therefore, according to this macrostrategy, educators should conduct lessons in a way that allows language skills to be learned and practiced simultaneously and with varying combinations (cf. Kumaravadivelu 2006, 206).

Macrostrategy 8: Promote Learner Autonomy

Nurturing learners to become autonomous and actively involved in their learning processes represents one of the main pillars of a postmethod pedagogy. This macrostrategy encourages teachers to provide learners with learning opportunities in which they can actively take responsibility for their learning (cf. Kumaravadivelu 2006, 207). Simply put, the eighth macrostrategy focuses on teaching students to "[…] learn how to learn, equipping them with the metacognitive, cognitive, social, and affective strategies necessary to self-direct their own learning […]" (Kumaravadivelu 2006, 206).

Macrostrategy 9: Ensure Social Relevance

Generally, teaching discourses are greatly affected by multiple social facets, such as the learners' motivation for learning a second language, expectations, availability, variation of input to the learner, and the accepted norm of proficiency within the community (cf. Kumaravadivelu 2006, 207). As Kumaravadivelu states: "[…] teaching […] makes little sense if it is not informed by social relevance" (2006, 207). Therefore, the ninth macrostrategy refers to a teacher's ability to address L2 learning environments in a socially aware manner, respecting all of the above-mentioned aspects. This awareness, in terms of social, political, economic and educational contexts, is essential when it comes to choosing appropriate and socially relevant language input and materials (cf. Kumaravadivelu 2006,

207). Engaging with the local and wider society, as well as the school community, will create socially relevant learning opportunities (c.f. Can Daşkın 2019, n.p.).

Macrostrategy 10: Raise Cultural Consciousness

The last macrostrategy is closely related to the principle of social relevance; as both macrostrategies highlight the importance of fostering cultural awareness within all classroom participants (c.f. Can Daşkın 2019, n.p.). However, this macrostrategy focuses more on "[…] the need to treat learners as cultural informants so that they are encouraged to engage in a process of classroom participation" (Kumaravadivelu 2003b, 545). Therefore, its main objective is to empower students to attentively reflect on their own as well as on the relevant cultural context to draw comparisons and explore cultural diversities. As Kumaravadivelu explains, "[s]uch a multicultural approach can [..] dispel stereotypes that create and sustain cross-cultural misunderstandings and miscommunications" (Kumaravadivelu 2006, 208).

Kumaravadivelu views the outlined macrostrategies as general guiding principles, constructed to support teachers by conducting context-sensitive lessons. These guidelines are not set in stone, but rather evolve with the theoretical, empirical and experiential progress in L2-teaching and learning (cf. Kumaravadivelu 2006, 208). These macrostrategies are not meant to be implemented individually, but rather have to be understood as part of an intertwined and deeply connected system which is, as mentioned, based upon the three parameters – particularity, practicality, and possibility. In an attempt to visualise this interconnection, Kumaravadivelu designed the pedagogic wheel (Figure 2) (cf. Kumaravadivelu 2003a, 40–41). The centre of the wheel is depicted by the three parameters, which "[…] function as the axle that connects and holds the centre of the pedagogic wheel" (Kumaravadivelu 2003a, 41). The wheel is connected to stabilising spokes, which support one another and represent the ten macrostrategies. The outer rim of the wheel stands for all teaching and learning operations (cf. Kumaravadivelu 2003a, 41–42). However, Kumaravadivelu notes:

> There are, of course, hidden or unknown wheels within wheels—individual, institutional, social, and cultural factors—that influence language learning, language teaching, and language use in a given communicative situation. (2003a, 41)

Using the wheel for general orientation, the ten macrostrategies are envisaged to be put into practice through microstrategies. Thus, the objectives of the macrostrategies can be implemented into a postmethod-classroom through microstrategies created by teachers (cf. Kumaravadivelu 2006, 208). Hence, "[…] each macrostrategy can have any number of, and any type of, microstrategies, depending on the local learning and teaching situation […]" (Kumaravadivelu 2009, 208–209).

As an example of this, a possible way of implementing the last macrostrategy – Raise Cultural Consciousness - will be presented.

One classroom activity for enhancing cultural consciousness can be through an open-minded and reflective comparison of one's own and the target culture (c.f. Can Daşkın 2019, n.p.). Assuming the topic of the lesson focuses on future occupations which learners may be interested in, one illustrative microstrategy could be to ask the students to choose one occupation, research the conditions of employment and consider the position this kind of work has within their own and the target culture. Following this, the students get time to brainstorm some of the similarities and differences they have identified. Consequently, to put a meaningful end to the activity, the learners can share their findings and exchange thoughts with the rest of the class.

Of course, this example is purely hypothetical, and outside of real-classroom contexts, but it provides an illustrative understanding of how macrostrategies may be implemented into classroom-operations through microstrategies.

In summary, this framework was established to enable teachers "[…] to generate locally grounded, need-based microstrategies, ultimately developing the capacity to theorize from their practice and practice what they theorize" (Kumaravadivelu 2006, 213). Kumaravadivelu argues that "[a]ny attempt to design a postmethod pedagogy in a postcolonial context has to be motivated by a desire to challenge the debilitating effect of method as a means of marginality" (2003b, 545). In this regard, if teachers wish to employ a postmethod pedagogy, they should consider the fact that teaching operations have to be structured as a bottom-up process. This means that teachers use their professional as well as their personal knowledge and experience to conduct lessons that are sensitive to students' local, cultural, economic and political needs (cf. Kumaravadivelu 2003b, 545).

In this chapter, three perspectives on a postmethod pedagogy have been presented. Although all of these concepts point towards a post-colonial, locally sensitive pedagogy, it is important to bear in mind that each framework may only serve as one possible way of working towards a postmethod pedagogy. None of the concepts presented can be seen as an ultimate practice framework that should be followed without further consideration (cf. Kumaravadivelu 2006, 213). The challenges which the above-mentioned frameworks face will be discussed in the following chapter - the postmethod predicament.

5.3 The Postmethod Predicament

In the context of the previously proposed frameworks, it becomes apparent that although Stern, Allwright and, Kumaravadivelu have the same objective in principle, all three of them approach this matter in a different manner and place emphasis on different aspects (cf. Kumaravadivelu 2006, 215). Nevertheless, each "call for substantial and sustained change in our perception of what constitutes language teaching and language teacher education" (Kumaravadivelu 2006, 215). Amendments, in any context in which they may occur, entail challenges and changes, particularly when they take place in such a human and principle-oriented field of research as education (cf. Kumaravadivelu 2006, 215). Therefore, Kumaravadivelu proposes:

> A balanced response to change […], would require that we make a serious attempt to take stock of the prevailing situation, explore the conditions that have created the need for change, and, if they are found plausible, then, try to make a sincere attempt to create the conditions necessary to effect desired change. (2006, 215)

The postmethod predicament constitutes of the challenges and chances every postcolonial enterprise encounters. In his book, *Understanding Language Teaching,* Kumaravadivelu refers to these aspects of the continuum as challenging barriers and facilitating factors (cf. Kumaravadivelu 2003b, 546). On this basis, the following part will at first look at two barriers of the postmethod predicament, the pedagogical and the institutional. Hereafter, some chances that aim to overcome the presented challenges will be outlined.

5.3.1 Challenging Factors of the Postmethod Predicament

According to Kumaravadivelu, the shift from the concept of method, to a postmethod method consists of two dimensions: the pedagogical barrier and the ideological barrier. While the pedagogical barrier is concerned with ELT education of prospective teachers, the

ideological barrier reflects upon the colonial aspects and the marginalisation processes of the English language (cf. Kumaravadivelu 2006, 216). Both should be considered.

Firstly, the pedagogical barrier is primarily focusing on the quality of L2-teacher education. Therefore, it closely looks at the programs of teacher education as well as the relationship between the educator and the student. In general, long-standing teaching programs focus on providing students with the theoretical knowledge of method-based theories (cf. Kumaravadivelu 2006, 216). However, in a field where knowledge-based experience is most prioritised, such an instructor-student relationship seems inadequate. In the words of Kumaravadivelu:

> [T]he body of knowledge usually consist[s] of [a] method-based package put together by researchers, containing a generous menu of theories […]. The teacher educator, often playing the role of a conduit, serves the package on a platter, with easily digestible bits and pieces of discrete items of knowledge, leaving very little food for critical thought. (2009, 216–217)

He further goes on that such programs "[…] stand […] as a harmful hurdle blocking the effective construction and implementation of any postmethod pedagogy by practicing teachers" (Kumaravadivelu 2006, 216). Thus, most of the current education programs do not provide teachers with the possibility to utilise their prior knowledge and personal experiences (cf. Kumaravadivelu 2006, 217). Although this is a very broad issue, this barrier clearly reveals the necessity for a reconstructive organisation of many ongoing teacher trainings. In summary, with the aim of decolonising ELT practices at heart, postmethod pedagogy is a process that involves changes at the very beginning of a teacher's career.

The second challenge is represented by the ideological barrier. It takes the "[…] colonial coloration [of the English language into account] and manifests itself in the process of marginalization, and the practice of self-marginalization" (Kumaravadivelu 2006, 218). The colonial agenda of English and its L2-practices have been analysed in the third chapter of this thesis, and therefore, merely the practice of self-marginalisation will be outlined subsequently.

In general, the practice of self-marginalisation demonstrates "[…] how members of the dominated group, knowingly or unknowingly, legitimize the characteristics of inferiority attributed to them by the dominating group" (Kumaravadivelu 2006, 219). In regard to L2-teaching, self-marginalisation appears within two practices: On the one hand, through the

prioritising of theories and methods developed by Western scholars over local ones (cf. Kumaravadivelu 2006, 219); and on the other hand, in "[…] the carefully cultivated belief that, somehow, native speakers are far superior to non-native speakers" (Kumaravadivelu 2006, 219). Additionally, this self-marginalisation discourse can be seen in the staffing process of institutions. Commonly and by societal default, native-speaking educators are considered superior and preferable when it comes to filling open vacancies, even if a non-native speaking teacher may be more eligible for the position (cf. Kumaravadivelu 2006, 219). Conclusively, it can be stated that the process of "[…] self-marginalisation reinforces and reaffirms the negative stereotypes used in the centre [and] perpetuates its dominance […]" (Kumaravadivelu 2003b, 548).

After carefully considering some of the barriers a postmethod method encounters, chances of the postmethod predicament will now be looked at.

5.3.2 Prospects of the Postmethod Predicament

Critically driven educators have already taken the first steps in tackling some of the postmethod challenges via exploring and inventing frameworks for a teacher-based and local-understanding pedagogy, including the three concepts proposed by Stern, Allwright, and Kumaravadivelu. Another way of challenging the postmethod barriers and, possibly the most important one, is to acknowledge the value of local knowledge (cf. Kumaravadivelu 2006, 221). Periphery communities have been exploring different ways of teaching and learning foreign languages for as long as Western educators have. Yet, to this day, most published articles on ELT and L2-acquisition are written by authors who are either English native speakers or at least have very high language proficiency. Publications outside the centre are often overlooked and relatively unknown (cf. Kumaravadivelu 2006, 222). Nevertheless, "[…] communities in the periphery have been loudly expressing their local voices and local visions through books, journals, and the Internet" (Kumaravadivelu 2006, 222). A postmethod project emanating from the periphery is, for instance, TESOL Islamia. A program established by a group of ELT experts in the Middle East, who critically analysed conventional TESOL practices and searched for an alternative (cf. Kumaravadivelu 2006, 222). TESOL Islamia aims to incorporate "[…] sociopolitical, sociocultural, and socioeconomic interests of Arabs and Muslims" (Kumaravadivelu 2006, 222) into all parts of foreign language education. To conclude, the postmethod predicament "[…] provides

indications of a growing awareness to tap local resources to solve local problems using local expertise and experiences" (Kumaravadivelu 2006, 223).

The postmethod predicament does not only illustrate barriers that impede a postmethod pedagogy, but also depict prosperous opportunities that facilitate overcoming these obstacles and "[…] may help cope with the harmful effects" (Kumaravadivelu 2006, 221).

5.4 Reflective Summary on a Post-Method Method

In light of the difficulties that teaching practitioners face daily, the fifth chapter was designed to provide an outlook on three interrelated dimensions that are characteristic for a postmethod method: the postmethod condition, pedagogy, and predicament.

Presently, there has been a renewed spirit to recognise the limitations of the concept of method regarding L2-teaching and learning. This awareness has led to search for an alternative that aims to overcome the confines of method and serves the needs and interests of all classroom participants. Thus, a shift from centre-based methods to post-method and teacher-centred practices is to be encouraged (cf. Kumaravadivelu 2003b, 539–40).

One way a postmethod pedagogy intends to address the insufficiency of the concept of method is to reconstruct the education of pre-service teachers. As outlined previously, most institutions maintain a teacher-student relationship in which students accumulate the theoretical input served by the teacher (cf. Kumaravadivelu 2006, 217). This top-down process, where approaches are developed by theorists and subsequently put into practice by teachers, has been viewed critically for a considerable time (cf. Richards & Rodgers 2001, 247). Conversely, a "[…] postmethod pedagogy considers research as belonging to the multiple domains of learners, teachers, and teacher educators alike" (Kumaravadivelu 2001, 554). Therefore, a favourable aspect of the postmethod method is to rebuild the teacher's education system in a way that a bottom-up pedagogy is feasible (cf. Kumaravadivelu 2003b, 545).

A possibility to create room for a bottom-up strategy is to apply one of the formerly proposed frameworks. In regard to Kumaravadivelu's Macrostrategic framework, the three principles of particularity, practicality and possibility can be seen as organising principles (cf. Kumaravadivelu 2001, 557). Accordingly, these parameters ensure some of the most critical

facets of a post-colonial pedagogy as they are "[…] based on the educational, cultural, social, and political imperatives of language learning, teaching, and teacher education" (Kumaravadivelu 2001, 557). In addition, the frameworks are constructed in a way that make them applicable to every teaching endeavour. Moreover, they guide both experienced as well as inexperienced teachers toward a culturally oriented curriculum which facilitates the empowerment of all classroom participants.

However, in order to actualise a postmethod pedagogy, teachers need to recognise the substantial role they are playing when it comes to educational changes. Practitioners are ought to actively explore and develop strategies and construct a pedagogy that is based on firstly, their own personal knowledge; secondly, the guiding principles of the frameworks; and thirdly, the local context (cf. Can Daşkın 2019, n.p.). Once teachers have realised their own potentials as "[…] change agents […]" (Alvarado & Lozada 2016, 82), they can begin to explore "[…] macrostrategies to meet the challenges of changing contexts of teaching" (Kumaravadivelu 2006, 213). Moreover, "[t]hey will be able to generate locally grounded, need-based microstrategies, ultimately developing the capacity to theorize from their practice and practice what they theorize" (Kumaravadivelu 2006, 213). Therefore, teachers rightly are put at the heart of educational change as they are the ones who work with learners directly (cf. Kumaravadivelu 2006, 221).

At this stage, practitioners certainly begin questioning traditional teaching concepts. As has been proved, the postmethod method has made a significant start in changing traditional beliefs and perspectives in ELT. Yet, however progressive this prospect may seem, it is important to remember that the frameworks and principles explored in this chapter merely serve as guidance (cf. Kumaravadivelu 2006, 213). Further, postmethod pedagogies still lack sufficient practical research and therefore, have to be considered critically. In the end, it is down to practicing teachers to critically reflect upon their teaching style and classroom behaviour, consider learners' needs and show genuine interest in the further progress of research regarding this issue (cf. Kumaravadivelu 2006, 555). Consequently, this matter remains worthy of further research.

6. Implementing a Postmethod Pedagogy

After carefully illustrating the hegemonic shadow that casts over ELT practices, considering the confines of the concept of method and exploring the possibilities a postmethod pedagogy

may offer, this chapter will examine feasible ways of actualising a postmethod method within the classroom. Due to the length of this thesis, this chapter will only provide an excerpt of ways to implement a postmethod pedagogy; there are, of course, many other possibilities.

The postmethod pedagogy puts the instructor at the focal point of ELT. Therefore, the postmethod teacher is an autonomous one (cf. Kumaravadivelu 2001, 548). Kumaravadivelu states that "[…] teacher autonomy is so central that it can be seen as defining the heart of postmethod pedagogy" (2001, 548). Additionally, postmethod educators are reflective, as they continuously assess and evaluate their classroom actions, try out new techniques and evaluate their usefulness (cf. Kumaravadivelu 2006, 173). Moreover, for educators to try challenge and transform classroom discourses they have to recognise themselves as individuals who are capable of making autonomous decisions and explore necessary modifications to transform classroom realities (cf. Kumaravadivelu 2001, 548). In this sense, teachers' competencies and "[…] sense-making matures over time as they learn to cope with competing pulls and pressures" (Kumaravadivelu 2006, 174) of all factors of L2-practices.

One way for language teachers to actualise a postmethod pedagogy is to base their practices on the three parameters of particularity, practicality, and possibility. Thus, enabling teaching practices to be generated in a "[…] more structured and more goal-oriented" (Kumaravadivelu 2001, 548) way. Likewise, in order to examine actualised styles and techniques, instructors can video- or audiotape their own teaching acts (cf. Kumaravadivelu 2006, 213). Further, a collective observation of teaching performances is encouraged, so that practitioners can share their thoughts, either on a local or on a global scale (cf. Kumaravadivelu 2006, 172). Additionally, exploratory activities facilitate more active and autonomous learners who reflect on "[…] their own conceptions, while at the same [are encouraged to] examine their identity" (Alvarado & Lozada 2016, 79). Also, putting a high emphasis on students' experiences by reflecting on their beliefs, views, and interests will sustain the social relevance of lessons and maximise learning opportunities. Furthermore, creating and utilising socially relevant and culturally appropriate ELT material that reflects both, the English as well as the local culture, is essential for a successfully implemented postmethod pedagogy (cf. Kumaravadivelu 2006, 207).

According to Kumaravadivelu, "the chief strength of postmethod pedagogy as a postcolonial project lies in its potential to transcend the marginalizing effect of center-based methods" (2003b, 546). However, post-method does not mean the complete abolition of traditional methods as they certainly can offer inexperienced teachers first practical knowledge (cf. Richards & Rodgers 2001, 252). Nevertheless, once teachers have acquired basic L2-teaching skills, it is essential that they start considering "[…] their own theory of practice that is responsive to the particularities of their educational contexts and receptive to the possibilities of their sociopolitical conditions" (Kumaravadivelu 2001, 548). In summary, it can be said that the postmethod method and the previously outlined frameworks are to be understood and applied as guiding principles on which teachers can base their decision-making within the ELT classroom. (cf. 16).

7. Conclusion

This thesis aimed to shine a light on the colonial facets that still adhere to the English language and the ideologies that are transmitted through the language of introduction in ELT. It further looked specifically at the marginalisation patterns and the limitations of the concept of method.

In an effort to try and start decolonising ELT practices, the thesis' agenda was to highlight the challenges and prospects of a postmethod method and how its focus is on fostering meaning-centred learning, and self- and learner autonomy. It was further concerned with suggestions on how teachers could construct their lessons to promote teacher and learner independency, value the experiences and beliefs of both, and view learners as active participants. Therefore, a postmethod pedagogy challenges the concept of method and provides teachers with guiding frameworks on which they can base their decision-making regarding a context-specific lesson plan instead of making learners fit into teaching and learning standards.

In an attempt to decolonise teaching practices, educators must bear in mind that "it is a fairly complex process of taking control of the principles and practices of planning, learning, and teaching English" (Kumaravadivelu 2003b, 540). Thus, decolonising ELT is an operation that cannot be achieved overnight, but rather regards a continuous reflection on teaching practices and classroom circumstances.

Appendix

Figure 1: McArthur's Circle of World English (McArthur 1987, 11, quoted in: Schmitt & Marsden 2009, 175).

Figure 2: The Pedagogic Wheel (Kumaravadivelu 2003a, 41).
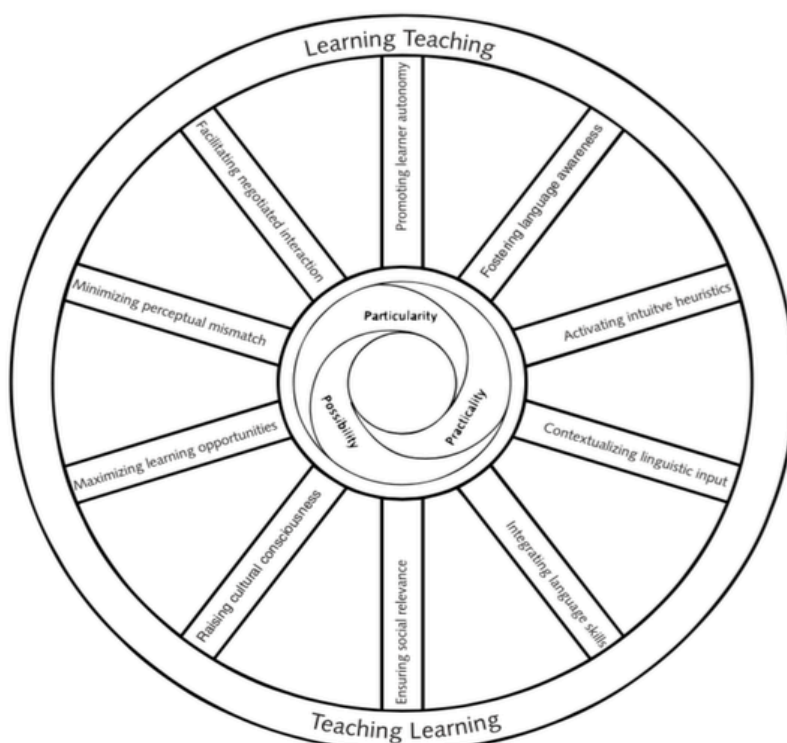
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