

RE-EVALUATING COLONIAL MOTIFS AND POSTCOLONIAL MODULATIONS IN ENGLISH LANGUAGE THROUGH HUMANISTIC APPROACH

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Abstract

The colonial satisfaction of stagnating classic imperialist perspectives on English Language which gradually changes into the influence of proliferating postcolonial cross culture. It creates an impact on the language with its canonical literary works related to their culture, social and political background that possesses the candour of diversification. Considering the effects of rigid development in the English Language, it can be seen through the works of Native Community Writers. This research paper focuses on the inclusivity and development of the English Language paradigm of native people combined with their colloquial use of Native Language is analysed in the works of Margaret Verble. The evolution of the language changes from one era to another depending upon the enigmatic audacity of its circumstances. The non-native English speakers have the possibility to acquire English language along with the identity crisis till date. This research paper aims to examine the critical importance of observing the orientation of English Language and its transformation right from the colonial era to the contemporary time period with the Humanistic approach and theoretical views of Carl Rogers(1995) and Abraham Maslow(1998). It also focuses on the imperial textuality from its representation in futuristic hybridity with hegemonic discourse of English language.

Keywords: Native Americans, Postcolonialism, Cultural Studies, Margaret Verble, Linguistic Dominance, Language and Cultural Identity.

Introduction

English Language is rooted and manifested as the transformation dynamics of systematic process regenerates learning methodology from one generation to another. The diverse ethnicity of the native communities varies due to the other roots of languages depending on the cultural, social, political and spatial changes that occur because of wars and genocides. The era of post-colonialism emerges from the acceptance of several cross-cultural semantic interpretations which contributes the major part of human knowledge, native language attribution, understanding the limitations, competences, adequacies, and the language acquisition of learning the universal concepts and ideologies to propagate the intelligence of philosophical and psychological aspects in linguistics. Postcolonialism evaluates the English language from the dominant representation of humanities

between the oppressed and the suppressed people. The survival dynamics of Colonisation has not only changed the lives of native people, yet, it has become a drastic changeover in their means of communication, especially, when the colonisation happened in the settler native communities differs from the non-settler native communities. The speculative feature of the generative English language becomes the tool for colonists to leave curiosity and impact on the people because it is highly influential on the native people.

The premise of this research paper focuses on the welfare of enduring the esteemed knowledge in regards to the process of learning a new language acquisition in the paradigm of considering and obtaining the qualities in the futuristic endeavours for the welfare of the learner-centred instruction. In the augmentation of enhancing the requirement in the discursive discourse of language pedagogy focuses on the ethnic diversities right from the period of colonisation to the contemporary situations. This facilitates the growth of English language acquisition irrespective of the first or native language of the learners especially from the background indigenous communities. This research paper examines the motifs, modes and modulations in the English language in accordance with the systematic and semiotic paradigms of linguistic hegemonies through the appeal of humanistic approach. The techniques such as sociolinguistic ideologies in the aspect of postcolonialism and modernism that is indeed relevant to the native learners.

Literature Review and Methodologies

The vernacular language of the native people has stagnating to gain their acknowledgement for the first medium of communication and it has been re-evaluated with the influence of English language after the colonisation. People find it difficult to navigate the language acquisition of the English Language in comparison to their well-acquired native language. In order to understand the needs of the native speakers' role in learning a new normal language, been it was in the late nineteenth century or in the current scenario, the determined notion of inclusivity and inquiry towards the need of the language has its own phenomenal space in the people's mind. The role of linguistics varies from its contribution in the past, the rapid multidisciplinary growth in the present and hybridity of futuristic learning. The significance of the learners' attitudes towards understanding the cultural contexts revolves around the development of the fundamental and foundational language that emerge from the discipline of broader perspectives on the prominent language learning hegemony which gets evolved by the diverse ontological perspectives.

In order to provide the deep sense of view in the process of understanding the language competencies and the mechanism in freedom and expression of a language, Noam Chomsky's *Language and Mind* (2006) declares that the conceptual outcome of structuralist linguistics in their point of understanding the importance of language learning is not highly applicable at any state since it has paradoxical techniques and important classifications. He provides solicit progress for solution in the aspect of sense and knowledge regarding both the language and linguistic competence. He says that,

“Children do a first language, the language that they learn is, in the traditional sense an “instituted language”, not an innately specific system. The answer that was proposed in structural linguistic methodology has been shown to be incorrect, but this is of small importance when compared with the fact that the problem itself has now received a clear formulation.” (Chomsky, 2006, p. 20)

The scope of research is to establish the notion of learner-centred outcomes of a new language acquisition that are analysed and criticised in relation to the progression of enduring and applying the qualitative research process as the mainstream of this paper. The English language has been flourishing as a universal language or the medium of instruction and this has paved the way for many native people to take chances to spread their ethnic oral narratives to the world. The needs of the native speakers’ in language learning have the determined notion of inclusivity and inquiry towards its phenomenal space in the people’s mind. Language provides the importance of identity in the aggregation of learning from distinctive characterisation. It is proved by the researchers that “Language practises became focal points as practical concerns in ways the relational business between people as a different kind of identity business was viewed as coordinated and navigated.” (Watzlawik et al., 2022, p.5)

Abraham Maslow (1998) states that the learner-centric system of knowledge as it is developed and acquired because of the importance of hierarchies. He accumulates the demands for acceptance and developing skills is based on the motivation of the learners from their success and failures. He believes in the self-actualisation and proves that the learners have responsibilities and requirements to their commitment. The enrichment in the acquisition of attaining the various streams of hierarchy and overcoming the self-esteem is the prominent aspect of the growth of any individual. He says that there are different options to develop the personal growth by analysing the belongingness and needs of their intellectual skills.

Carl Rogers (1995) examines the characteristic features of experiences in communication and its impact on the learners. He assures that the humanistic approach on the learning process is required because it helps to understand the personal issues and regards to positive perspectives of the learners. The interpersonal relationship between the teacher and learner relies on the communication and personal approach for their growth and development with the existential potentialities and optimistic attitudes.

The main notion of this research is to focus on the two main important factors. The self-discovery with the help of Abraham Maslow’s views of self-management and self-actualization helps the learners to understand their needs and deeds in life. The humanistic approach of Carl Rogers helps the learners to attain the personality development by understanding external influences and internal disruptions. This research paper examines the motifs, modes and modulations in the English language in accordance with the systematic and semiotic paradigms of linguistic hegemonies. The

role of linguistics varies from its contribution in the past, the rapid multidisciplinary growth in the present and hybridity of futuristic learning.

Indigenous and English Language

In many countries, the English Language is given accolades as a foreign language though it has been the universal language and given priority in almost all the countries. The English language has acquired its dominance through colonial impacts and as a matter of fact it has conquered in the minds of people in every way because of geopolitical dominance. Even the emergence of Science, Technology, and Economy cannot transform the role of English Language for many furthermore years. Since the English Language has become the only Lingua Franca of after French which has been used as the main mode of communication and instruction all over the world, it began when British Empires ruled over North America and Australia before World Wars and established their dominance over people, even imposing the Language. There are more than seven thousand indigenous communities in the world who have lost their identity and one of the solid reasons is because of the English Language and they consider it as a colonial invasion. Most of the indigenous people name the English Language as a Colonial Language as well. Native Americans hardly admit themselves as “Indians” and they refuse to use the term “Tribe” and often identify as “Community” and “Nation”. They are the words used by the Western people because of the colonists, the native people refuses to use the terms “America” and “American” due to the Western influence and their identity which are subtly referred as “blatantly imperialistic terms” and prefers to “use “United States” as a noun and “US” as an adjective to refer to the country and “US Americans” for its citizens.” (Dunbar-Ortiz, 2014, Author’s Note, xiii & xiv)

The colonial and geopolitical dominance has made the native people choose their rights over the English Language. Yet, the enigmatic use of English Language as a universal medium of communication to exhibit their existence and to bring out their identity to the world, native people, not only the Native Americans, tries to practise the foreign language by learning them due to the - “Cultural Sustainability, the ability to keep a specific culture “alive” when the culture is in danger of extinction due to assimilation into dominant cultures is important to teachers”. (Barfield and Uzarski, 2009, p. 03)

The study of the transformation and modulation of the English Language shows the important notion of understanding for the learners and teachers who teach the native people for basic and advanced level of knowledge in acquiring new language learning. The discourse of the foreign language enthrals the exclusive outcome on the cultural hegemonic paradigm in relation to the native language. The pedagogy of the language acquisition paradigm should focus on the growth of any individual and the medium of instruction can be attained through the help of native language. The determination of the progress of foreign language evolves from the displacement and settlement of the native language that negotiates the responsibility of the learners in a humanistic approach in relation to the learner-centric pedagogy.

Colonial Motifs in English Language

The epistemology of English Language on the general hegemonic context of analysing any other language indicates the source of policing the possibility of donating towards the nativity. Colonial motifs have the sensitive enthusiasm in bombarding the emotions of victims who experience discouragement to lead a life, disapproval of their identity, demotivates the self-growth of the people irrespective of all the disasters and disillusion. Neglecting the colonial artefacts of the nineteenth century will deafen the genocides that happened in the settler and non-settler native communities. Colonialism tries to provide an eccentric learning system to the non-English speakers by introducing different cultural, social, political, economical and religious aspects that do not relate to their own cultural identity. By imposing various ideologies can degrade and destroy the native identity through their significant panorama of dimensions. Native American communities follow different clans and their belief system towards their spiritual thoughts are colonised by providing unclaimed resources towards the Western philosophical ideologies and dominating the liberation of native people in dethroning their traditional and conservative lifestyle. The indication of being the dominant authoritative in the daily norms of the other people, the colonists' motives result in the change of involvement according to their desires. The civilization after colonisation has a process of class divisions and hierarchies that reflect on the social, political, cultural and economic conditions of the particular society. It has also become a part of the geopolitical and socio-economical aspects of the nation and governs its primary development. The abundance in their resources and representation that “there is an infinite distance; that out of all the colonial expeditions that have been undertaken” (Moore Gilbert et al, 2013, p. 76) and the power politics play the role of perpetual hegemony in the transition of liberating the mixture of both native and foreign language with its tremendous transformation demand for learning.

The recent research states that the abundance in their resources and representation that “there is an infinite distance; that out of all the colonial expeditions that have been undertaken” (Cesairé, 2013, p.76) and the power politics play the role of perpetual hegemony in the transition of liberating the mixture of both vernacular and foreign language with its tremendous transformation demand for learning. History has seen and learnt from its views on the ideologies of the Western historians, artists, writers and philosophers who tend to provide only their achievements to the world by evaluating and justifying their acts towards the others, according to their consideration. In the carousel of events that chronicles the tragic traumatic incidents happened because of the colonial period especially in the lives of native people has majorly affected the use of language. The colonists have not exploited the native land, people, identity but also their native or original language. Henceforth, the native people choose enhance the growth of their native identity and they opt for the collective cultural identity as Native Americans in general and their respective communities as by preferring “that their nations' names in their own language be used, such as Dine (Navajo), Haudenosaunee (Iroquois), Tsalagi (Cherokee), and Anishinaabe (Ojibway, Chippewa).” (Dunbar-Ortiz, 2014, Author's Note xiii, xiv)

Native people try to decolonise the essence of colonialism in every aspect of their life even after generations. The generational traumatic representation can be seen in the works of Native American Writers from various native communities. There are many native communities that have been destroyed due to the continuous war and genocides which resulted in the identity of native people who are living now in different lands as refugees and migrants. The author, Margaret Verble, portrays the life of Cherokee native people during the time of colonial invasion in Native American regions. Though, the Cherokee Native Americans were considered as the civilised indigenous community, they are also one of the victims of ethnic cleansing and genocide by the colonial European settlers. The geopolitical and language dominance can be seen and examined through the way characters communicate in the novel. It is neither a pure Native language nor a proper English language. The normal language and life of the native people during the late nineteenth and early twentieth century was completely colonised and the people struggled to accommodate on either side of their life. In the novel of Margaret Verble, *Cherokee America* (2020), the English language influence and dominance on Native language is portrayed through the characters Jenny, Ezell and Lizzie.

“It’s gonna hav’ta,” Ezell said. “We can’t talk that gibberish.”

“It’s not gib — or whatever. It’s Cherokee!”

“Never mind. Jist tell us the English words.” (p. 229)

The candour of diversification of languages is depicted in the novel about the historical events of incidents that happened during the nineteenth century when the Western people tried to capture the Africans as slaves and they transported them to the places of native communities in America. Altogether, the colonists treat the other Africans and Native Americans as their slaves. They used to give a new name for them despite the fact that they have their own names related to their native cultural identity. In *Stealing* (2023), Kit studies in a religious boarding school where Native American children were given a different names and identity. Those children are not allowed to speak in their native languages as well. “They’re called Linda and Susan, but those probably aren’t their real names” (p.71). The destruction of hostilities and nobilities has happened in the aftermath of the wars and especially during the French Revolution and their colonial movements. The vernacular language identity of native people is at stake just like their cultural identity. Native languages are mostly demolished and replaced by English language. It is also explained in the other work of Margaret Verble, *When Two Feathers Fell from the Sky* (2021), where two characters James and Lewis are discussing about native workers. “I wasn’t talking about when they work.” He arched an eyebrow. “Language.” (p. 94). Their foundational notions of slaveries towards native communities in America are not worse than the slavery proletariat towards African people. “There was at the end of the war no civil authority with power in North and South Carolina, Georgia, Florida, Alabama, Mississippi and Texas” (Du Bois, 1935, p. 129). Africans and Arabians were taken as captives for trades, slaves and concubines to the other countries and native communities especially in the North and Latin America. The colonists have treated the native people by assuring them with fake norms and promises regarding their land and identity. Later, they imposed the

beliefs and ideologies of Christianity when they followed their native community's spiritual belief systems. The English language superiority towards the Native languages have been replaced with the beginning of reading and preaching from the Bible as their insistence through the missionaries. The character Maud Nail who belongs to the Cherokee County from the novel *Maud's Line* (2016), written by Margaret Verble, has been portrayed as the victim of such issues and she was colonised in every way possible, from her thinking, living and reading books was completely changed and transformed after the colonisation. During the early period of the twentieth century, the native people were allotted with lines to stay in the particular existence that had been extended and allowed to settle in their own land. The life of Native Americans after the trials, tears and treatises are meticulously portrayed in the novel and how their mind, choice and language has been colonised. The extract from the novel indicates these aspects in the subtlety of the character Maud after colonisation and conveys that -

“I visited a peddler. He seemed like a good Christian to me.”

“He tried to peddle me with a Bible, but I already had one. So he read some scripture to me. He had a fine reading voice. One whole side of his wagon is taken up with books.” (p. 29)

The depiction of racism, sexism, reservation and salvation due to the interference of colonists by influencing native people's mind and capturing their land can be analysed from the characters in the chosen novels. The target of the colonisation has a huge role in regenerating and imposing the language authoritative attitude among the people which has its equal space in other dominance. Systematically, the constant transformation of languages examines the provinces of the Native language and English Language to commemorate the scholarly imperial discourse of the language altogether. The luminaries of the language antiquity enacts the mixture of both the Native and English languages as they demonstrate the way of learners competence in accordance with the foreign language acquisition paradigm. It involves the adoption of language, welfare and multi-cultural dimensions in their life. Language dominance reforms the natural flow of speaking, listening, reading and writing methodologies of the native people in every aspect of their life and it ends up in the collision of binaries.

Postcolonial Modulations in English Language

Postcolonial transformation constitutes the importance of cultural dimensions through various powerful hegemonic spectrum of construction in the language and literature based on the cultural dominance. The adversary of the legit cultural identity depicts the mode of prolific discursive dimensions in the incapable versions of diversifying transformations without the branch of enlightenment. Furthermore, the postcolonial phase enhances the cultural identity through all the mandatory areas and exhibits the effective nature of socio-cultural, socio-political, socio-economic criteria of the English language dominance. In North and Latin America, colonial expansionism paved the way for the emergence of race and ethnic identity of several native communities. It encodes the different historical dimensions of the colonists after the era of colonialism and their

various cultural relations as well. The representation of cultural societies in the period of post-colonialism demonstrates the colonial transformation among all the other languages in the world which has been influenced and interfered by the universal language - English. The idea of a diverse system of learning in accordance to the colonial dismantling of nativity leads to the pervasive desire for the aspiring views on the English language and its hegemonies. Postcolonial consolidation occurs in the displacement of regenerating the language that “The key dynamic of post-colonial discourse, one which affects the survival of local communities within global culture, is that of transformation.” (Ashcroft, 2001, p. 31)

Emancipating the imperial post-colonial discourse rejuvenates the language and affiliates the learning hegemonic discourse that contradicts the past, present and future provision of the development of English Language. Post-colonial writings focus mainly on the pain and slave narratives in relation to the historical events that happened all over the world. Imperialistic views thrive on the writings related to postcolonialism by segregating the East and West oriental thoughts, ideologies and criticism. Western philosophical aspects regarding the native studies or the colonial expeditions vary because of their views of describing the other and henceforth it differs with their possibility and vulnerability. Most of the native writers bring out the real life incidents through the historical fiction writings. They explain the emergence of native stories and examine the essential attributes in the form of storytelling such as,

“Native narratives are very likely to invoke historical and spiritual touchstones that not only are unfamiliar to contemporary audiences, but that pose compelling challenges to the core values asserted by western culture.” (Lopezina, 2020, p. 09)

The specific oriental progression in the consecutive historical events that are related to the extravagant accumulation of memories and its corresponding essence of detachment in the outcome of otherness exemplifies the essential dispositions of its nuances. The specificity of imperial conception persists the different cultures, societies, traditions and many more. The act of impoverishing due to the wars and genocides on the Native American does not degenerate the fact that the ascending portal of Americans on the other regional places in the world. Racism and ethnicity plays a vital role in the progression of class distinctions in the United States of America. The war against natives and other coastal regions towards the other side of Africans depicts the influence of colonial settlers in those places. Native Americans are considered as the pioneers of America before the colonists settled in the United States and they exhibit their lifestyle the rulers, explorers, discoverers from their native lands. In general, Americans were the oppressors who identify themselves as their cultural and national identity has become unstoppable after World Wars. Post-colonial period mostly represents the divergence and the dominance of the oppressed towards the native people in all the means of structured explicit, crucial violence and absolute threat to the entire ethnic population as they are the rulers of their native communities. The impact on the execution of the native essence by remapping the eccentric existence of the native people re-conceptualises the Eurocentric necessity of accommodating literary historical events.

“Yet the fact is that during the nineteenth century the United States *did* expand territorially, most often at the expense of native peoples, and in time came to gain hegemony over the North American continent and the territories and seas adjacent to it.” (Said, 1994, p. 289)

Decolonising the traumatic past and propaganda of colonial ideologies makes the critics, writers and philosophers contribute their part by demonstrating the differences in West and East rather than exemplifying the phenomenal transformation and its unreflecting acts of declaration against the suppression of imperials and conceptualities. The assimilation towards the loss of identity and development eradicates the subjective responsibility in their self-destruction and self-erasure of their ethnic identity. The contemporary annihilation on aestheticism, existentialism and other emerging theoretical concepts are derived from the subjugation of postcolonial representation in the texts that have cultural contexts and artefacts. The Language, discourse and pedagogy has been entailed to create a revolution in the ideology of essentialism that formulates the growth of intellectuality and intertextuality. The connection towards intertextuality and hybridity in language evolvment brings out the exploration of retaining profound relinquishes postcolonial intervention in the discourses. The emergence of potential experience in learning the cultural possibility in Ethnic Studies demonstrates the modulation of English Language and its analytical inclusivity in contradictions of imperial discourse. The diversification of imperial portrayal of cultural notions demonstrates the significance of colonised evidence and the obligation of mixture ethnicities. Decolonising colonial imperialism through the historical events, cultural adaptations, political strategies and economical changes can be the nurturing trope of the colonial withdrawal to the delights and methodologies of colonial impoverished sentiments. It subtly presents the enthralling features of colonial materiality in the representation of indistinctive inclusivity of cultural dimensions. The colonial language dominance examines the resistances and contradictions in the transforming process of reinforcing the dominant discourses and their influences. There is certain ambivalence in the salutation of identifying the reality of cultural identity of any specific community that brings out the importance of their native language which subjugates the essential fatal and factual aspects of the dominant discourse. The racial subjectivity accelerates the colonial excursion and distinguishes the existing consciousness of the truth and reality with its binaries of extremities. This executes the survey of the colonial powerful part and role of “Orientalism in the nineteenth and twentieth centuries the overriding impression is of Orientalism’s insensitive schematization of the entire Orient.” (Said, 2016, p. 68)

The strategies and rhetoric concepts propagate the articulation and resonation of the foreign language towards the emancipation of the native language in the intervention of colonial resistance. It resolute the colonial hierarchies in the language hegemonies, thrives the peripheral essential qualities of imperialism and the devotion towards the native language and identity. The multicultural aspects of the postcolonial forum take the sideways and pave the way for monocultures acceptance and its survival dynamics after the revelation of imperialistic possibilities in native identity. Since language plays an important tool in the cultural differences and colonial

dominances, the major contribution to the radical changes in linguistics and the colonial discourses can be identified with the evolvement of cultural influences in linguistic colonisation and resentment. “Language is not one aspect of a broad range of colonizing strategies, it is the very mode of cultural control, the vehicle in which those strategies are effected”. (Ashcroft, 2001, p. 86)

Homogeneity and Heterogeneity in English Language Hegemony

The significant notion of learning a new language takes an effort of exploring several cultural hybridity in the plurality of multiple languages. The process of learning a language takes the hindrance of involving bilingual or sometimes even trilingual formation of understanding the textual in-depth meanings related to the context and this eradicates the overflowing of thoughts. The persistence of any native speaker searches for the meaning of contexts through the prism’s lens in understanding the subtlety of transfiguration and transmission of one language to another. In the factual point of bringing into the limelight of linguistic competences, the competence figurate the immediate need of the foreign language hegemonic discourse towards the other language. The conceptualization of homogeneity and heterogeneity in the English Language emancipates the importance of cultural and racial differences that are identified with the nationwide aggregations of the existences of the various native languages. “This also reflected an epistemological orientation to language that precluded the possibility of critically interrogating ideologically produced constructions and perceptions of homogeneity and heterogeneity” (Flores and Rosa, 2022, p. 11)

The primary conceptualization of learning a foreign language especially when the indigenous peoples traumatic past deals with the cultural, colonial and lingual domination of the nativity evokes the disregarding possibilities in the initial stage of transmitting the indigenous vernacular languages. To learn and exhibit the chances of permitting the evolution and growth of the welfare accepting the transfiguration of the English language by learning and understanding the concepts in the colloquial and canonical ways of trilingual and bilingual methods combine certain words and lingual discourses. Despite having the emotional thoughts over the loss of identity over the colonial language, native people believe that the native identity can be revived through the same language that destroyed the roots of their cultural identity. It proves that the learning of an additional language can be the norm of cultural sustainability to portray the needs and deeds of the learners approach in the language acquisition. The indication of the selection of language for the distinctive materials in evaluating the past, present and future can prospect the normative contemporary cultural norms and their existences as well. Indigenous peoples have even proceeded with translating their oral narratives and folklore literatures of their respective native language in the common universal language, English, to flourish their indigenous lifestyle, roots, identities, beliefs and rights. The oblivion of denial in learning the other languages scenarios has been transformed in the contemporary time irrespective of the past events that resonate in the minds of the native people. The author, Margaret Verble, is also a Native Community Writer who is an

enrolled citizen of the Cherokee Native American County. She belongs to the members of the same native community family through her own generations. She has contributed her works by listening to the real life incidents and stories of the native people. Though she has mentioned her native indigenous identity, her works are published in the English Language. It explains the situation of the native writers to publish their real stories in the universal language so that it can be read, analysed and acclaimed to their native identities. Furthermore, the native authors prefer to include their native indigenous language in the texts by intriguing the readers to get to know about their language identity. Margaret Verble has written the indulgence of inserting Cherokee language in her works, such as in *Cherokee America* (2020) - “ᏉᏍᏗᏍᏗ! Ꮙ! ᏞᏗᏍᏗ ᏅᏩ ᏅᏩᏩᏩ ᏞᏗᏍᏗ,” (p. 229) and “she greeted Check with “Hello,” not “ᏉᏍᏗᏍᏗ.” (p. 44). It can either be a word or a phrase that tries to put insights about the ethnic lingual existence and the neo-colonial phases that has evolved to mingle with the English language which are denoted as a colonial language in the bilingual or multilingual perspective of learning and thriving in the language.

The representation of linguistic differences in social, political, cultural and economical stages of numerous structures of competence in linguistic attribution defines the lack of language outcomes that desolates the essence of languages. By compromising the colonial pasts and conceptualising the morals to convey the oral stories and indigenous culture to the world, the mode of expression takes its privileges over the linguistic medium of learning in English Language. Linguistic competence is the persistence of attaining the growth of a language because of the differences in the form of linguistic discourse that often addresses the importance of pragmatic choices. There are repercussions in the aftermath of understanding the impact of choosing something over the authentic source, yet, it can lead to the lack of potential competences in the perennial progressive ways of acclaiming the growth of knowledge in the contemporary world. This conceptual formation of misinterpreting the primary significance of linguistic revitalisation happens with the radical interference of the ontological perspectives that triggers the emotional side of the past distinctive racial discrimination. The colonial conceptualisation in the terms of language competence naturally constitutes the systematic perseverance regarding the identical forms, styles and practices that enhance in the pragmatic, semantic and semiotic discourses.

The purpose of homogeneity in the English Language is to emancipate the construction of linguistic components in the medium of instruction through the socio-linguistic ideologies. It emerges with the several modes of instruction through the variety of identical differences and the cultural and social linguistic competences in its hegemonic discourse. The method of conceptualisation interconnects the linguistic hierarchies in the systematic process of instruction and it also extends the quality of language learning towards the diverse marginalisation. The aspiration to process the growth of learner-centric instruction continues to formalise the possession of understanding the essence of conceptualisation in relation with the widespread, popular and universal language. The stagnation of heterogeneity in the English language exists from the postcolonial period to the contemporary scenario and the variations of processing the learning

methodologies degenerates the medium of instruction. The cultural differences become more prominent in understanding the transformations and challenges of learning through the homogeneous way of instruction while it can negotiate the learner's behavioural upheavals. "However, in homogenous classes, many students may be almost oblivious to differences in behavior that are related to culture." (Mathew, 2021, p. 11) This medium of learning the new language for any students should be taught with the humanistic approach. It enriches and supports the learners to focus on attaining their linguistic goals. The importance of learners' understanding unites the mode of homogeneous and heterogeneous process of instruction together as the only form of learner-centred pedagogy in the language hegemony.

Humanist Approach in English Language Learning

In the significant process of demonstrating the inclusive views on the explicit prominence of language learning moderates the aspect of focusing on the perspectives of humanistic approach in language learning methodology. It helps to focus on the developmental attitude of the learners irrespective of any new language. In order to empathize with the understanding ability of the learners, especially those who have studied and prioritised their respective native or vernacular language, should specialise their convenience and potentialities in the undergoing process of attaining the language learning medium. The plurality in the futuristic perspective of learning the English language also eradicates and elucidates the exceptional notion of hybridity due to the need of choosing bilingual or multilingual ways of instruction. The process of evaluating the existence of the learners by relating to their roots and native language provides the psychological aspect of understanding the needs and deeds of the advanced learners of the English Language hegemony.

"The strong influence of existential-phenomenology in humanistic developmental thought in general, as well as our own background in existential-phenomenology, have prompted us to speak of an existential-humanistic approach to development." (DeRobertis and Bland, 2019, p. 03)

Psychological competence in the linguistic discourse of language learning is adequate and it makes the learners to believe and analyse their capability and language competences. The colonial distinctions and cultural differences can be overwhelming for the native learners to focus on the language medium of instruction and their behavioural upheavals change in accordance to the phenomenal approach of the existential process of humanistic instruction. Eventually, the humanistic approach on the learners enslaves the actual distinctions and the existence of the individual might be spellbound by the upheavals. The notion of the humanistic approach in language learning is not to threaten the idea of acquiring a new knowledge of the students by having existential crises and psychological issues. The English language being the universal delight has definitely been once a sweet venomous for anyone in the world other than native English people and it can be seen through the lens of colonialism, marxism, structuralism and modernism. Enthralling the acceptance of the juxtaposition of extreme binaries of language learning paradigm has been perpetually radicating the attributes of the discourse hegemonies

through the pragmatic, stylistic, semantic and other competences as well. Psychological potentiality has an important part in the humanistic approach of the English language learning for the indigenous learners and also the learners who have had their first language that has no connection with the English language. The primary prospects of the existential process of language learning leads to the other conflicts related to the learners' queries of incapability, extreme self-doubting and fear of determination. The language medium instructor is supposed to understand the native learners' problems and their possibilities and capabilities in learning the new language acquisition with the help of their way of approaching the language pedagogy by encouraging their determination and inclination. To develop the essence of learning in their mind, the medium of instruction should be a boon and not a bane in the process of attaining the peculiar position in the English language learning implementation. Existentialism and Humanism are the prominent emerging ideologies and methodologies that can be opt for the mode of earning, modulation of transformation the idea of instruction and the medium of instruction in the distinctive and diverse quality of education from the learning outcome in the linguistic pedagogical discourses of English language hegemonies.

Summation

The eccentric growth of civilization has enriched the compulsive competitive literacy differences among human beings. This has paved the way for the students to profoundly propose their creative and comprehensive abilities to the world in various manners. The basic problematization of the learners is to find the right way of communication to own more than an official language. Native languages are wide and vast and it is quite onerous to separate its cultural and social classifications, yet, it varies from one another. The common and universal language is the only prominent option for the learners, writers and instructors to choose over the other languages from the period of colonial expansion. In this contemporary scenario, it is highly applicable for anyone to learn with the help of online websites and applications as the software methodology of learning language medium of instruction. Ultimately, the learners are supposed to have the basic level of knowledge in any language to improve and develop by them. Modern technologies have become the easiest mode of instruction and they are quite easy to assess and available for the affordable medium.

“The study found that, as a supporting tool on learners' mobile phones, Google Translate performed much better than traditional tools such as dictionaries. Moreover, Google Translate provided high accuracy and speed, especially in the translation of collocations, phrases, and technical words.” (Ting and Tan, 2021, p. 145)

The diverse learners can get privileged with the above mentioned modern technological approach of language learning through the accessibility of Google and its features also does not have the source of all the languages. It lacks the online availability of the indigenous languages. There are several native learners who do not have a proper way for approaching their native language oriented system of bilingual education. Modern technologies do have civilised purgation with the languages and yet there are impacts of colonial invasion and cultural distinctions in the medium

of instruction. The possibility to eradicate the growth of any individual irrespective of their cultural background can be attained through the way of humanistic pedagogical approach and its system of the English language learning. This research paper manifests the imperial transformation in languages with the futuristic perspective of a learner-centered medium of instruction. The interpretation of repository in the canonical notions of transfiguration in the valuing of intertextualities are analysed through the persistence of cultural linguistic discourse in accordance with the disciplines of philosophical and ethical approaches. The transformation of the medium of instruction constitutes the resistance of authority and recognition of cultural independence and identity. The evolution of English language is a paradoxical statement as it proceeds with the goal of survival and sustainability at one phase and it has no other option and dominance in various aspects at other phases of choices. The best way is to opt for the right imperial discourse in relation to the English language as a medium of instruction and the applicability to understand the notion of withholding the transcultural energy with the help of any other native languages will promote providence in the importance of all the language hegemonies as it can reduce and replace dominant phenomenon with the essence of prosperity.

The theoretical views of Rogers (1995) enthrals the acceptance of the juxtaposition of extreme binaries of language learning paradigm has been perpetually eradicating the attributes of the discourse hegemonies through the pragmatic, stylistic, semantic competencies along with the psychological potentiality has an important role in the humanistic approach. The primary prospects of the existential process of language learning leads to the other conflicts related to the learners' queries of incapability, extreme self-doubting and fear of determination. The self-actualisation concept of Maslow (1998) exemplifies the important obtaining the growth and development through the self-realisation of the learners by understanding the importance of their welfare. The language medium instructor is supposed to understand the learners' problems and their possibilities and capabilities in learning the new language acquisition with the help of their way of approaching the language pedagogy by encouraging their determination and inclination.

Acceptance is the key role for the self-growth, self-discovery, self-realisation and self-actualisation. The colonial period has changed the lives of several other culture people in the medium of language dominance. The people has accepted the reality and understood the need to learn a new language for their sustainability. Existentialism and Humanism are the prominent emerging ideologies and methodologies that can be opt for the mode of earning, modulation of transformation the idea of instruction and the medium of instruction in the distinctive and diverse quality of education from the learning outcome in the linguistic pedagogical discourses of English language hegemonies.

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