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# LINGUISTICS & EDUCATION

DISCOVERING THOUGHTS AND INVENTING FUTURE

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Autonomous learning

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## Misconceptions on *Ism Al-'Adad Wa Al-Ma'dud* Among Students of Arabic Language in Malaysia

By Nurul Hudaa Hassan, Nik Mohd Rahimi Nik Yusof & Ashraf Ismail

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**Abstract** - This paper discusses *ism al-'adad wa al-ma'dud* in the teaching and learning of grammar knowledge. The core of discussion revolves around Arabic language educators of various levels in institutions implementing the teaching of grammar knowledge for the topic *ism al-'adad wa al-ma'dud*. A unique and interesting topic, it is frequently mentioned in verses of the Quran and Hadith. The target audience for *ism al-'adad wa al-ma'dud* is students of all levels of education, be it in institutions of higher learning or schools. Educators and students of Arabic language in Malaysia are not native speakers of the language or *ghair al-natiq bi al-'arabiyyah*. On that basis, misconceptions and confusion regarding *ism al-'adad wa al-ma'dud* are bound to occur, especially among students and involving the issue of gender - *muannath* (feminine) and *muzakkar* (masculine). This paper attempts to uncover the concepts and operations of *ism al-'adad wa al-ma'dud* and the common misconceptions among students.

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# Misconceptions on *Ism Al-'Adad Wa Al-Ma'dud* Among Students of Arabic Language in Malaysia

Nurul Huda Hassan<sup>α</sup>, Nik Mohd Rahimi Nik Yusof<sup>σ</sup> & Ashraf Ismail<sup>ρ</sup>

**Abstract** - This paper discusses *ism al-'adad wa al-ma'dud* in the teaching and learning of grammar knowledge. The core of discussion revolves around Arabic language educators of various levels in institutions implementing the teaching of grammar knowledge for the topic *ism al-'adad wa al-ma'dud*. A unique and interesting topic, it is frequently mentioned in verses of the Quran and Hadith. The target audience for *ism al-'adad wa al-ma'dud* is students of all levels of education, be it in institutions of higher learning or schools. Educators and students of Arabic language in Malaysia are not native speakers of the language or *ghair al-natiq bi al-'arabiyyah*. On that basis, misconceptions and confusion regarding *ism al-'adad wa al-ma'dud* are bound to occur, especially among students and involving the issue of gender - *muannath* (feminine) and *muzakkar* (masculine). This paper attempts to uncover the concepts and operations of *ism al-'adad wa al-ma'dud* and the common misconceptions among students.

## I. INTRODUCTION

The teaching and learning of Arabic grammar knowledge is highly distinctive compared to other subjects. The obvious difference is that it involves an extensive array of grammatical methods and comprehensive skills. The comprehensiveness of skills in Arabic grammar knowledge comprises eloquent mastery of Arabic Language, profound understanding, strength of memory as well as high creativity. Arabic grammar knowledge also requires vast and deep understanding of a concept in an accurate and holistic manner. All Arabic language teachers must be responsible in maintaining competency in the implementation of the Arabic grammar knowledge teaching and learning process by taking into account the requirements and level of attainment of the students. As such, any grammar knowledge learning problems raised by students should be accepted and handled positively to preserve the beauty and fluency of the Arabic language. Arabic language is the most beautiful and noble language created by Allah Subhanahu

Wataa'la for mankind. The Quran, which was revealed by Allah Subhanahu Wataa'la through Jibril 'Alaihi al-Salam to Prophet Muhammad Sallallahu 'Alaihi Wasallam, contains a diversity of knowledge involving all aspects of living, including grammar knowledge. It discusses the numerous methods available to be cognizant of the laws that have to be established at the end of every Arabic word, in terms of order which comprise *i'rab* and *bina'*. The scope of discussion regarding grammar knowledge is related to the phrases or words in Arabic language in order to avoid errors in speech and writing (Mustafa 2005). However, grammatical errors in speech and writing tasks are common among students who are nonnative speakers of the language. Many studies have revealed that grammatical errors are made by students of all levels in Malaysia.

## II. STUDIES ON GRAMMATICAL ERRORS AMONG ARABIC LANGUAGE NONNATIVE SPEAKING STUDENTS IN MALAYSIA

According to Jassem Ali (2000), Malay students learning Arabic Language as a Foreign Language or Second Language face difficulties when learning the four essential skills (*maharat al-'arba'*), namely listening, speaking, reading and writing. Among the four skills, writing is alleged to be the most difficult and most susceptible to grammatical errors. Errors in grammar usage largely occur among students. This is based on studies involving grammar application error analyses from various aspects carried out in secondary schools and institutions of higher learning (Muhammad Bakhit 1998; Jassem Ali 2000; Hanizam 2005; Norasmazura 2005). The most frequently made grammatical errors are those referring to gender and quantity, whether pertaining to the *Frab* marks for gender and quantity, or the formation of phrases and sentences related to the similarities or differences in gender and quantity (Sohair 1990; Bakhit 1998; Jassem 2000). A study carried out by Ashinida (1998) on grammatical errors committed in religious secondary schools found that students usually make mistakes in constructing sentences, especially those involving *al-idafat* and *al-na'at*. Mohd Bakhit (1998), in his analysis on grammatical errors in examinations among Malay students in local institutions

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of higher learning found that the mistake often repeated in examinations involving essay writing is *ism al-'adad wa al-ma'dud* besides other grammatical errors.

The grammar topic which Arabic language teachers find the hardest to impart to their students is العدد والمعدود, that is numeral (عدد) and its subject (معدود). This is because the method to determine the gender of عدد is very dependent on the gender of معدود. Sometimes the genders are the same and sometimes they oppose each other (Noorhayati 2009). As such, Arabic grammar teachers are unable to make accurate comparisons between numeral classifiers in Malay language grammar and *al-'adad wa al-ma'dud* in Arabic grammar as there is no similarity between them. A teacher teaching this topic has to master and understand it well because many students find the *muzakkar* and *muannath* or otherwise known as the masculine and feminine aspects confusing and cannot be likened to numeral classifiers in Malay language (Zabiyyah 2002).

According to Baharuddin Abdullah (2003), the Arabic grammar syntax system is very complex due to changes at the end of a word involving changes to the end vowel or additions. Besides that, there are words which are positioned earlier and later in Quranic verses and reasons for the repetition of certain words. Changes which take place at the end of a word in Arabic language is known as *i'rab* or case. There are various cases, in the form of nominative (*marfu'*), accusative (*mansub*) or genitive (*majrur*). This also applies to *ism al-'adad wa al-ma'dud* which involves various cases, depending on the position of *ism al-'adad wa al-ma'dud* in a sentence.

There are studies stating that *ism al-'adad wa al-ma'dud* is among the most difficult topics in Arabic grammar. Nevertheless, it is undeniably very important. Some researchers have expressed their amazement over the topic as it involves a law that contradicts the norm; feminine is coupled with masculine and vice versa (Mahmud Ramadhan 2007). In addition, there are also cases of feminine and masculine being coupled with their respective gender. As such, Arabic language teachers need to master and possess vast and profound knowledge regarding the concept and operations of *ism al-'adad wa al-ma'dud* to ensure it is effectively conveyed to the students.

### III. THE CONCEPT AND OPERATIONS OF *Ism al-'Adad Wa Al-Ma'dud*

*°Adad* is something that shows quantity, such as one, two, three and so forth. *Ma'dud*, on the other hand, is a countable item (Dayf 1986). Ahmad (2001) in "*al-Wajiz fi al-nahw wa al-sarf*" defines *al-'adad* as something that shows the quantity of a countable item. In correlation with this, Dayf (1986) states that *°adad* is any noun or adjective showing the quantity of an item or portraying a specific sequence. *°Adad* consists of two sections, namely *°adad asli*, that is **واحد اثنان ثلاث أربع خمس**

and *°adad tartibi* such as **الأول الثاني الثالث الرابع الخامس** and so forth. *°Adad* is also divided into several parts, namely *°adad idafah*, *°adad murokkab*, *°adad °ataf* *ma'tuf* and *°adad °uqud* as follows:

- In *mufrad* form with the position of *ma'dud marfu'* and *isim °adad* as *na'at*. This *isim °adad* is for quantities 1 and 2 (*°adad al-mufrad*). For example:

في الغرفة طفل واحد وطفلة واحدة و خارج الغرفة طفلان اثنان وطفلتان اثنتان

- In the form of *idafah* arrangement with the position of *ma'dud* as *mudaf ilaih* and *isim °adad* as its *mudaf*. This *isim °adad* is for quantities 3 until 10 (*°adad al-mufrad*). For example:

قرأت ثلاث قصص وأربعة كتب

- In the form of *mudaf* and *mudaf ilaih* arrangement with the position of *ma'dud* as *tamyiz*. This *isim °adad* is for quantities 11 until 19 (*°adad al-murakkab*).

ركب الطائرة أحد عشر سائحًا واثنًا عشرة سائحة  
اشترك في الرحلة اثنا عشر طالبًا وإحدى عشرة طالبة  
في الفصل ثلاث عشرة طالبة وأربعة عشر طالبًا

- In the form of *mulhaq jama' muzakkar salim* with the position of *ma'dud* as *tamyiz*. This *isim °adad* is for quantities 20 until 90 (*°adad al-uqud*).

جاء عشرون طالبًا وثلاثون طالبة  
قرأت خمسين كتابًا وسبعين مجلة

- In the form of *°ataf* and *ma'tuf* arrangement with the position of *ma'dud* still as *tamyiz*. This *isim °adad* is for quantities 21 until 99 (*°adad al-ma'tuf*). For example:

في الحقيبة واحد وعشرون كتابًا وإحدى وعشرون مجلة  
على المكتب تسع وثمانون قصة وخمسة وخمسون كتابًا

- In *idafat* arrangement with the position of *ma'dud* as *mudaf ilaih* or possibly a combination of *mudaf* and *mudaf ilaih*. This *isim °adad* is for quantities 100 and above such as:

ومتتان امرأة جاء مائة رجل  
جاء عشرون ألف رجل وخمسون ألف امرأة

In understanding *ism al-'adad wa al-ma'dud*, there are several concepts which students generally find confusing, especially those involving the functions of the various types of *°adad* and *ma'dud* (Muhammad Fahmi 2003). Not all quantities are determined by just one regulation, but in general it can be assumed as *tasrif* noun because its *harakat* or end vowel changes according to its *'ikrab* (°Abdullah °Abbas 1995) as shown in the following Table:



العدد	مرفوع	منصوب	مجزور
عدد مفرد من 1- 2	<ul style="list-style-type: none"> <li>• جاء ولدٌ واحدٌ</li> <li>• جاءت بنتٌ واحدةٌ</li> <li>• جاء ولدان اثنان</li> <li>• جاءت بنتان اثنتان</li> </ul>	<ul style="list-style-type: none"> <li>• رأيت ولداً واحداً</li> <li>• رأيت بنتاً واحدةً</li> <li>• رأيت ولدين اثنين</li> <li>• رأيت بنتين اثنتين</li> </ul>	<ul style="list-style-type: none"> <li>• مررت أمام ولدٍ واحدٍ</li> <li>• مررت أمام بنتٍ واحدةٍ</li> <li>• مررت أمام ولدين اثنين</li> <li>• مررت أمام بنتين اثنتين</li> </ul>
عدد مركب من 11 - 12	<ul style="list-style-type: none"> <li>• جاء أحد عشر ولدا</li> <li>• جاءت إحدى عشرة بنتا</li> <li>• جاء اثنا عشر ولدا</li> <li>• جاءت اثنتا عشرة بنتا</li> </ul>	<ul style="list-style-type: none"> <li>• رأيت أحد عشر ولدا</li> <li>• رأيت إحدى عشرة بنتا</li> <li>• رأيت اثني عشر ولدا</li> <li>• رأيت اثنتي عشرة بنتا</li> </ul>	<ul style="list-style-type: none"> <li>• مررت أمام أحد عشر ولدا</li> <li>• مررت أمام إحدى عشرة بنتا</li> <li>• مررت أمام اثني عشر ولدا</li> <li>• مررت أمام اثنتي عشرة بنتا</li> </ul>
عدد معطوف من 21- 22 31- 32 حتى 91- 92	<ul style="list-style-type: none"> <li>• جاء واحد وعشرون ولدا</li> <li>• جاءت واحدة وعشرون بنتا</li> <li>• جاء اثنان وعشرون ولدا</li> <li>• جاءت اثنتان وعشرون بنتا</li> <li>• جاء واحد وثلاثون ولدا</li> <li>• جاءت واحدة وثلاثون بنتا</li> </ul>		<ul style="list-style-type: none"> <li>• مررت أمام واحد وعشرين ولدا</li> <li>• مررت أمام واحدة وعشرين بنتا</li> <li>• مررت أمام اثنين وعشرين ولدا</li> <li>• مررت أمام اثنتين وعشرين بنتا</li> <li>• مررت أمام واحد وثلاثين ولدا</li> </ul>

Based on the examples above, the numerals for one and two should be the same as the subject in terms of gender and quantity. If the *adad* is *muzakkar*, then the *ma'dud* has to be *muzakkar* too. On the same note, if the *adad* is *muannath*, then the *ma'dud* has to be *muannath* too (Hamdi, 1998). Fuad Ni'mah (1973), in his book *Al-Mulakhas fi Al-Qawaf'id Al-Nahwiyah* also explained that the numerals for one and two should always be the same as the subject in terms of gender and quantity, whether both numerals are in the form of single words (*mufrad*), phrases (*murakkab*) or combined phrases (*ma'tuf*).

A vast content knowledge of the *al-'adad wa al-ma'dud* concept, combined with established pedagogical knowledge, enables an Arabic language educator to realise the Arabic language curriculum in order to successfully achieve the aims and objectives outlined. Arabic language educators who possess pedagogical content knowledge of the *al-'adad wa al-ma'dud* concept are capable of handling any misconceptions among students regarding *ism 'adad wa al-ma'dud*.

#### IV. ANALYSIS ON THE MISCONCEPTIONS OF STUDENTS REGARDING *Ism Al-'Adad Wa Al-Ma'dud*

Wise Arabic language educators are able to identify several forms and causes for errors made by students in *ism 'adad wa al-ma'dud*. A misconception that usually occurs in the learning of *ism 'adad wa al-ma'dud* is the concept of *'adad murakkab* (Mahmud Ramadhan 2007). Students are often confused when *'adad murakkab* is involved in the process of constructing relevant *jumla* or sentences. This is due to them not fully understanding or mastering the concept of *'adad murakkab*. In the teaching and learning process, students will be enlightened that *'adad murakkab* is *'adad 1 to 9* which is incorporated with quantities *عشر* or *عشرة* to produce numbers in teens such as 11, 12, 13 until 19. *'Adad murakkab* also consists of two parts or *الجزءان* which are opposing in terms of *muzakkar* and *muannath*, except for 11 and 12 whereby both parts are the same from the aspects of *muzakkar* and *muannath* as given below:

واحد + عشر = أحد عشر / واحدة + عشرة = إحدى عشرة / اثنان + عشر = اثنى عشر / اثنتان + عشرة = اثنتا عشرة / ثلاث + عشرة = ثلاث عشرة / ثلاثة + عشر = ثلاثة عشر until تسع + عشرة = تسع عشرة / تسعة + عشر = تسعة عشرة .

Nevertheless, misconceptions are common among students, especially in the combination of the second part ( الجزء الثاني ) in *'adad murakkab*. For instance, students often place ثلاث عشر as ثلاث عشرة and vice versa especially when constructing sentences. Errors involving *ma'dud* are also prevalent whereby the *ma'dud* is often wrongly combined with *'adad* in terms of *muzakkar* and *muannath* such as رأيت ثلاث عشر ولدا whereas it should be رأيت ثلاث عشرة ولدا . Sometimes students are inclined to place the *ma'dud* as *jama'* whereas if the quantity is 11 and above, then the *ma'dud* must be *mufrad* and the case should be *mansub*. The following is an example of *ma'dud mufrad mansub* present in Surah Yusuf, verse 4:

« إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ »

Which means: (Remember the event) when Prophet Yusuf said to his father: "O father! I saw in my dream eleven stars as well as the sun and the moon; I saw them prostrating themselves before me".

'*Adad* present in the verse is أحد عشر and the *ma'dud* is كوكبا whereby the *ma'dud* is *mufrad* and *mansuf* and the word كوكب is not turned into *jama'* to كواكب although this occurs frequently due to the confusion with *'adad mufrad*, that is quantities 3 until 10.

Besides misconceptions in understanding the concept of *'adad murakkab*, students also tend to make errors in *'adad mufrad* involving quantities 3 until 10. The misconception is when *'adad* contravenes the *ma'dud* from the aspects of *muzakkar* and *muannath* (Nuha 2005). If the *ma'dud* is *muzakkar* then the *'adad* must be *muannath*, for instance 3 boys and 3 girls ثلاثة أولاد وثلاث بنات. The word أولاد is *jama'* for the word ولد which is a *muzakkar* singular noun and the word بنات is *jama'* for the word بنت which, on the other hand, is a *muannath* singular noun. Meanwhile, the *'adad* is ثلاثة in which it is a *muannath* incorporated with a *muzakkar ma'dud*, that is أولاد. '*Adad* ثلاثة is *muzakkar* but it is incorporated with a *muannath ma'dud*, that is بنات. The error frequently committed by students is that when they wish to construct a sentence in the context of *'adad mufrad*, they will first look at the *'adad* to see whether it is *muzakkar* or *muannath*. What they should do when constructing sentences in the form of *tahwil* is to observe the *ma'dud* and ascertain whether the *ma'dud* is *muzakkar* or *muannath*. If the *ma'dud* is *muzakkar*, the *'adad* should be *muannath* and vice versa. Only then can the *ma'dud* be turned into *jama'*.

Various misconceptions arise among students when learning *ism 'adad wa al-ma'dud*. As such, Arabic language educators who are involved in the teaching and learning process of this topic should be more

creative and innovative in dispelling misconceptions among students and coming up with practical strategies to overcome them (Nuha 2005). Many researches propose diverse teaching and learning strategies which may cultivate the interest among students to learn grammar knowledge and simultaneously trigger enjoyment in learning a difficult grammar topic (Jassem 'Ali, 2000). The following are several suggestions and recommendations from Arabic language researchers which can be adopted in the teaching of *ism al-'adad wa al-ma'dud*:

- Create simple analogies using elements from the students' environment and provide many examples other than those given in modules or textbooks, preferably using ICT (Abu Latifah 2005).
- Carry out appropriate demonstrations for students by utilising resources available in the classroom (Amir Fakhruddin 2000).
- Excerpt verses from the Quran and Hadith which contain *ism al-'adad wa al-ma'dud* besides taking *i'ktibar* from the Quran and Hadith (Baseem Hawamedah 2009)
- Initiate conversations between Arabic language educators and students on the topic of *al-'adad wa al-ma'dud* (Zabiyah 2002).

## V. SUMMARY

Arabic language educators imparting knowledge on *ism 'adad wa al-ma'dud* should possess vast content knowledge and topped with paedagogical knowledge. When combined, it is known as paedagogical content knowledge (PCK). Arabic language educators who have profound paedagogical knowledge are capable of attracting the interest of students in learning *ism al-'adad wa al-ma'dud*. Teaching strategies which combine various approaches, methods and techniques, together with creative analogies and adaptation of textbook content according to the environment of the students will pave the way towards the best and most effective teaching methodology.

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## Holiness in the Poetries of Philip Larkin

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**Abstract** - Philip Arthur Larkin, (9 August 1922 – 2 December 1985) is widely regarded as one of the great English poets of the latter half of the twentieth century. His first book of poetry, *The North Ship*, was published in 1945, followed by two novels, *Jill* (1946) and *A Girl in Winter* (1947), but he came to prominence in 1955 with the publication of his second collection of poems, *The Less Deceived*, followed by *The Whitsun Weddings* (1964) and *High Windows* (1974). He contributed to *The Daily Telegraph* as its jazz critic from 1961 to 1971, articles gathered together in *All What Jazz: A Record Diary 1961–71* (1985), book cover above, and he edited *The Oxford Book of Twentieth Century English Verse* (1973). He was the recipient of many honors, including the Queen's Gold Medal for Poetry. He was offered, but declined, the position of poet laureate in 1984, following the death of John Betjeman.

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# Holiness in the Poetries of Philip Larkin

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**Abstract** - Philip Arthur Larkin, (9 August 1922 – 2 December 1985) is widely regarded as one of the great English poets of the latter half of the twentieth century. His first book of poetry, *The North Ship*, was published in 1945, followed by two novels, *Jill* (1946) and *A Girl in Winter* (1947), but he came to prominence in 1955 with the publication of his second collection of poems, *The Less Deceived*, followed by *The Whitsun Weddings* (1964) and *High Windows* (1974). He contributed to *The Daily Telegraph* as its jazz critic from 1961 to 1971, articles gathered together in *All What Jazz: A Record Diary 1961–71* (1985), book cover above, and he edited *The Oxford Book of Twentieth Century English Verse* (1973). He was the recipient of many honors, including the Queen's Gold Medal for Poetry. He was offered, but declined, the position of poet laureate in 1984, following the death of John Betjeman. Although at odds with Hopkins's profession of faith, the poet Philip Larkin (1922–85) deeply admired him. Larkin's poetry makes us aware of the holiness of the drab, of the quiet passion and persistence of submerged lives, of the heroism of compromise with frustration. Like Hopkins, Larkin attended Oxford and, by the time of his death, had established himself, with a comparatively small production of verse, as the most distinguished poet of the late twentieth century. Most of his professional life was spent as a university librarian to which he brought the devotion and scrupulousness of a secular priesthood. His poetry is exact and accessible although, like that of Hopkins, it contains multiple layers of meaning. An acceptance of life's various kinds of defeat runs through his output, but there is also recognition of beauty and praise of certain moral qualities.

Although as men they draw apart on the question of commitment to a belief, as poets Larkin reveal a shared and passionate engagement with the mysteries and complexities of human experience. In order to bring out their similarities the course explores their poetry in depth, and it examines to some extent the different contexts in which it was produced.

**Keywords** : holiness of the drab, of the quiet passion and persistence of submerged lives, of the heroism of compromise with frustration, passionate engagement with the mysteries and complexities of human experience.

## I. INTRODUCTION

A study of Philip Larkin's four volumes of poetry, *The North Ship* (1945), *The Less Deceived* (1955), *The Whitsun Weddings* (1964), and *High Windows* (1974), confirms that his poetry is "an affair of sanity, of seeing things as they are" ("Big Victims" 368). Typically his is a skeptical vision; indeed, he has been called "unillusioned, with a metaphysical zero in his bones" (Bedient 70). David Timms argues that Larkin's poetry as

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a whole "sees life as a bleak, sometimes horrifying business" (97). Ian Hamilton agrees and adds that the biggest problem with Larkin's poetry is its "rather narrow range of negative attitudes" (102). Eric Homberger calls him "the saddest heart in the post-war supermarket" (74), while Geoffrey Thurley writes about Larkin's "central dread of satisfaction" (145).

It must be admitted that there is a strong current of skepticism running through Larkin's poetry. In "Kick up the fire, and let the flames break loose" from *The North Ship* Larkin writes about the human need for companionship; he suggests that when we are with a friend, we "prolong the talk on this or that excuse" in an effort to avoid being alone. Unfortunately, "when the guest / Has stepped into the windy street, and gone, / Who can confront / The instantaneous grief of being alone?" Although we find some comfort and meaning in the company of a friend, as soon as we are left alone, the reality of our personal isolation crashes down upon us with frightening implications.

"Going" from *The Less Deceived* is about death, and, according to Andrew Motion, is the kind of poem for which Larkin "is so often regarded as an unrelievedly pessimistic poet" (69). The poem begins with an ominously overpowering image: "There is an evening coming in / Across the fields, one never seen before, / That lights no lamps." The approaching darkness intimated here is suffocating, deadening, confining. In addition, it is frightening: "Silken it seems at a distance, yet / When it is drawn up over the knees and breast / It brings no comfort." This is no "down blanket" of a quiet evening bringing with it the kind of peace Keats writes about in his "Sonnet to Sleep":

O soft embalmer of the still midnight,  
Shutting with careful fingers and benign  
Our gloom-pleas'd eyes, embower'd from the light,  
Enshaded in forgetfulness divine.

## II. ANALYSIS

Instead, Larkin's poem ends with a series of questions underscoring the "going" of light, or, more to the point, the coming of a vast, nullifying darkness:

Where has the tree gone, that locked  
Earth to sky? What is under my hands,  
That I cannot feel? What loads my hands down?

Many poems, such as "Mr. Bleaney," "Nothings to be Said," and "Dockery and Son" from *The Whitsun Weddings* and "The Old Fools," "Going, Going," and "This Be the Verse" from *High Windows* strike similarly skeptical chords. According to Philip Gardner, "the

consolations of religious belief are no more available to Larkin than they were to Matthew Arnold; the 'sea of faith' has ebbed" (94).

However, other critics, while admitting that Larkin "has often been regarded as a hopeless and inflexible pessimist," suggest that his "poems are not as narrowly circumscribed as has often been claimed" (Motion 59). C. B. Cox says that his poetry "expresses uncertainty" and "a feeling of rootlessness" (14), but "his mood is never one of despair, and often there is a deep yearning for an escape from futility" (15-16). Barbara Everett argues that all of Larkin's poems "pursue a faithfulness that will make them in some sense 'like a heaven': but this heaven is essentially a fallen Eden, a dwindling Paradise glimpsed always from the outside and through a vision of limits" (45-46). Tony Whalen writes that "Larkin's tendency is to record his moment of mystical flight and at the same time hold back from the 'swing along to the infinite nothing' . . . His classical attitude holds him back from the conclusiveness of faith." Whalen also sees in some of Larkin's poems "a gesturing toward an eternal land of the spirit" (52-53).

Chief among these revisionists is Seamus Heaney. While admitting that Larkin's poetry "refuses alibis" about the "conditions of contemporary life," Heaney writes that there survives in him a repining for a more crystalline reality to which he might give allegiance. When that repining finds expression something opens and moments occur which deserve to be called visionary. Because he is suspicious of any easy consolation, he is sparing of such moments, yet when they come they stream into the discursive and exacting world of his poetry with such trustworthy force that they call for attention. (132)

Later he adds that Larkin's skepticism is often modified by a mood he calls elysian, and he cites poems like "At Grass," "MCLMXIV," "How Distant" and "The Explosion" as examples of this mood. All these poems, says Heaney, "are visions of 'the old Platonic England,' the light in them honeyed by attachment to a dream world that will not be denied because it is at the foundation of the poet's sensibility" (137). Finally, Heaney says "in the poems [Larkin] has written there is enough reach and longing to show that he does not completely settle for that well-known bargain offer, 'a poetry of lowered sights and patently diminished expectations'" (138).

What has not been discussed by these revisionists, however, is the frequency with which these moments of mystical flight, these gesturings toward the eternal land of the spirit, these moments of longing or yearning for a bygone metaphysical experience appear in Larkin's poems containing sacramental settings, motifs, images, and symbols. Although individual poems such as "Church Going" and "The Building" have been partially explored from this point of view, no one has surveyed on a larger scale the sacramental in

Larkin's poetry. Accordingly, this paper argues Larkin's use of sacramental motifs follows a pattern missed by the revisionists that illustrates his growing curiosity about spiritual matters. That is, despite his agnosticism, his frequent focus on sacramental motifs belies the idea that he totally dismisses things spiritual and infers instead a developing if muted affirmation. The focus of this study, therefore, is upon the sacramental in his poetry-what it is for Larkin, its regular appearance in poems that may be better called meditations, and its role in what Heaney calls the visionary moment.

The holiness in Larkin's poetry is of course not linked to a fully realized experience of spiritual grace. While a holiness is normally defined as a sign, seal, or symbol of Christian experience or profession-the visible means by which divine grace is sought or conferred-in Larkin's poetry the holiness may be defined as that which suggests a metaphysical mystery or secret somehow just beyond human understanding. It is not holy or sacred, but is instead evocative of Heaney's visionary moment. Sometimes there is the suggestion that the persona in one of his poems intuitively grasps the existence of the holiness; often this occurs unexpectedly while the persona is meditating on some unrelated topic. This experience, while momentary, belies Larkin's otherwise terse, slightly repressed inventory of a world stripped of spiritual meaning. His holiness relics may have relinquished their transforming power, but the fact that he muses on them at all indicates they have not lost for him their mysterious, their secret appeal. He is fascinated with how to interpret the holiness in light of his own penchant for skepticism.

There are many poems where holiness motifs-ambulances "like closed confessionals," baptism, churches, church-substitutes, the Eucharist, faith healings, graveyards, weddings, and paradise-are used to expose visionary moments. Motion notes that the "value of rescuing the affirmative aspects of his work from neglect is not to make him seem a covertly optimistic poet but to expose the typical structure of his poems as a debate between hope and hopelessness, between fulfillment and disappointment" (72). More importantly, the argument here is not that Larkin's use of sacramental motifs demonstrates his latent Christian belief; instead, it is that his essentially skeptical view of life is tempered by sacramental motifs that suggest his "durable respect for the Christianity of the past" (Whalen 59). Many reveal an inarticulate longing for the visionary gleam once linked to metaphysical belief. It is as if these sacramental motifs, while stripped of their traditional Christian meanings, are used by Larkin to show a yearning or longing for a visionary moment.

As if to highlight Larkin's holiness and sacramental, many of his poems are meditations: deep, thoughtful reflections on personal experiences. Typically, a persona begins by contemplating a character, setting,

or idea-often within a secular context-and then as he processes his thoughts he shifts to a new and unexpected perspective. In his musings on the experience its sacramental significance thrusts itself momentarily to the surface and challenges his skepticism. Many of these meditations contain rhetorical questions (a common occurrence in Larkin's poetry) that the persona appears to answer in a skeptical way while gesturing in a hesitant, fleeting way toward a metaphysical one. Frequently the persona is surprised at the dissonance this experience causes-his long held skepticism is briefly undercut and the glimpse of something mysterious and secret is intensely alluring. As a chronological survey of his four volumes will show, Larkin's skeptical persona has his cynicism modified by these visionary insights. Each volume deals progressively more directly with sacramental motifs culminating in three poems in *The Whitsun Weddings* that are explicitly religiously focused. Although his last volume *High Windows* appears initially to retreat to a persona untouched by holiness motifs, a closer examination shows that the visionary insight still impacts significantly on the persona and tempers his skepticism. In *The North Ship* sacramental motifs appear infrequently. Although words like "angel," "grace," "miracle," "paradise," "saint," "sanctuary," and "seraphim" dot the volume, only "To Write One Song" focuses upon a sacramental motif. The poem begins with a persona who meditates on his desire to write a song "As sad as yard to "visit the dead," perhaps to gain melancholic inspiration in a manner similar to the eighteenth century "graveyard" poets. At first his visit to "Headstone and wet cross / Paths where the mourners tread" works to produce the sadness he desires; the graves help to "call up the shade of loss." But then, unexpectedly, the morning sun floods the scene and the graveyard is no longer a place of sadness:

That stones would shine like gold Above each sodden grave, This, I had not foretold, Nor the birds' clamour, nor The image morning gave Of more and ever more, As some vast seven-piled wave, Mane-flinging, manifold, Streams at an endless shore.

On the one hand, the graves are "sodden," suggesting that the souls within are waterlogged, held down. On the other, the unexpected moment when the graveyard is washed in golden sunlight suggests a visionary insight akin to Hardy's in "The Darkling Thrush" when the speaker is encouraged by the bird's song: "That I could think there trembled through / His happy good-night air / Some blessed Hope, whereof he knew / And I was unaware." Here, Larkin's persona is clearly surprised: "This, I had not foretold." Furthermore, that this image gathers itself up into a "seven-piled wave" to stream "at an endless shore" is an apt ending to a paradoxically visionary moment: affirmation in a graveyard. Although it would be stretching things to say that this affirmation may carry with it traditional Christian

overtones akin to Thomas Gray's "Elegy Written in a Country Churchyard," it is possible to say that a mysterious, unexpected transaction occurs catching the persona off-guard in this short meditation.

Larkin's second volume, *The Less Deceived*, uses religious language sparingly, and only two poems contain sacramental motifs. The first, "Wedding-Wind", does not focus on the sacramental significance of a young woman's marriage as much as it does on the wind as a powerful metaphor of her new relationship with her husband. "Church Going," his most anthologized poem, is, according to Larkin, about "going to church, not religion. I tried to suggest this by the title-and the union of the important stages of human life-birth, marriage and death-that going to church represent" ("Four Conversations" 73). R. N. Parkinson says that "the whole tone of the poem expresses doubts about the validity of atheism either as a creed or as an attitude" (224). In this meditation a persona is taken completely by surprise by the strong feelings of identification he has with a rather mundane, perhaps seldom used, church. The visionary moment occurs when he tries to articulate this identification.

The meditation begins as a passing bicyclist pauses for a few awkward moments inside a small, empty church. At first his thoughts make it just "another church" filled with religious relics: "little books," a "small neat organ," "some brass and stuff / Up at the holy end," "parchment, plate, and pyx." Although there is nothing special or noteworthy about the church, the fact it is a religious place filled with sacramental associations leads him into a whimsical act of respect: "Hatless, I take off / My cycle-clips in awkward reverence." His whimsy continues as he touches the baptismal font, looks about at the church's successful renovation project, and then mounts the lectern to preach "here endeth." The irony of these words as "the echoes snigger briefly" is linked to the poem's title; that is, there is a sense in which this is a meditation about how the church /is going out of use in modern life-it is irrelevant in contemporary English society. The words "here endeth", therefore, may suggest the church's redundancy. In addition, these lines recall that "here endeth" may paradoxically suggest his own church going is not over, not ending, and so the echoing sniggers are directed at him from an imaginary audience.

For instance, it is clear the persona enjoys, for a reason he has difficulty articulating, church going. As he leaves the church he offers an Irish sixpence (worthless or "funny" money); while the offering is in one sense irreverent, it does recall Ireland as deeply religious, and Yeats, an early influence on Larkin, whose emphasis on ritualistic ceremonies outside of traditional Christianity is significant for this discussion. As he drops in his token offering, he reflects:



The place was not worth stopping for. Yet stop I did: in fact I often do, And always end much at a loss like this, Wondering what to look for.

Not only has he stopped this one time, it is clear he often stops at churches. Each time, however, he admits to being similarly frustrated: though churches apparently have no traditionally Christian sacramental significance for him, they do have *some* significance that he longs to understand. At this point in his meditation, he yearns for a visionary moment (that is why he has stopped once again at this particular church), but he remains unenlightened. Thus his musings continue (perhaps this explains why "Church Going" is one of Larkin's longer poems) as he struggles to explore what it is that draws him to stop and to visit churches.

As he plumbs the depths of his ecclesiastical attraction, he begins to wonder; actually for much of the rest of this meditation he is wondering about churches. Larkin's use of wonder and wondering is instructive since both words support the notion of the persona's admiration, astonishment, surprise, and amazement at the incommunicable yearning he feels in churches. His wonder, his curiosity perhaps mingled with doubt, characterizes the poem until the very end. So it is that he wonders what will happen once "churches fall completely out of use." Will they gradually become museum pieces (cathedrals "chronically on show"), deserted shells, animal stables ("let the rest rent-free to rain and sheep"), haunted houses ("unlucky" places), or magical fortresses? What will happen when the numinous, the mysterious, the secret, the sacramental, and the divine about churches passes away? "But superstition, like belief, must die, / And what remains when disbelief has gone?" To his rhetorical question he answers: "Grass, weedy pavement, brambles, buttress, sky, / A shape less recognizable each week, / A purpose more obscure." At this point his skepticism deflects his wonder and the possibility for a visionary moment appears unlikely.

But then he wonders again: who will be the last people to visit churches? His first answer suggests with sustained irony that the final visitors to the church will be ecclesiastical anthropologists, antique collectors, or "Christmas-addict[s]" who will scatter through the church intent on carting off whatever they deem worthy of reclamation, in the process stripping the church of its now forgotten religious dignity. However, his second answer is very revealing since he wonders if the final visitors will include someone like himself:

Or will he be my representative, Bored, uninformed, knowing the ghostly silt Dispersed, yet tending to this cross of ground Through suburb scrub because it held unspilt So long and equably what since is found Only in separation-marriage, and birth, And death, and thoughts of these-for which was built This special shell?

His wondering here clearly indicates a longing for the visionary; though believing the traditional religious significance of churches has been dispersed, he still finds himself "tending to this cross of ground" because of what it once represented and affirmed, at least on the ceremonial level-birth, marriage, and death. As Whalen writes, the persona here "demonstrates a longing for its ritual integrity, its past vitality" (59). Churches are important to him because they are "the visible and outward sign of devout contemplation, bringing into focus the bearing of ethics, philosophy, and history upon human nature" (Parkinson 229).

After this pre-visionary thought, the meditation ends in as close to a fully realized visionary moment as can be found in Larkin:

For though I've no idea What this accoutred frosty barn is worth, It pleases me to stand in silence here: A serious house on serious earth it is, In whose blent air all our compulsions meet, Are recognized, and robed as destinies. And that much never can be obsolete, Since someone will forever be surprising A hunger in himself to be more serious, And gravitating with it to this ground, Which, he once heard, was proper to grow wise in, If only that so many dead lie round.

The speaker, unable to believe in the transforming power of traditional Christian faith, yet affirms the holiness power churches hold on human imagination. In them he finds his hunger or yearning for the mysterious and the secret most nearly answered: "some will forever be surprising / A hunger in himself to be more serious." Parkinson goes too far when he argues that the poem "is a typically mid-twentieth century negative-seeming affirmation of the need for faith and of the existence of faith under the most unexpected guises and circumstances." However, he is closer to the truth when he adds: "The connotations of the words in Larkin's poem are used to disarm the skeptical reader of his own skepticism for long enough to persuade him to admit the necessity and legitimacy of metaphysical speculation" (231). Thus, "Church Going" is one of Larkin's poems where the visionary moment is most nearly realized and least tempered by skepticism.

In *The Whitsun Weddings* there are three poems that employ holiness motifs. In "Faith Healing" the emphasis is on a sacramental event as Larkin investigates the phenomenon of faith healing. Both Biblical authority and traditional Christian practice recognize the relationship between physical healing and personal faith. There are numerous examples of Jesus and his disciples healing people based on faith, the most notable being the woman who had been hemorrhaging for twelve years; after she managed to touch Jesus, he said to her: "Daughter, take courage; your faith has made you well" (Matt. IX, 22). In addition, since Pentecost (Acts II) outbreaks of revival within the church have often been accompanied by physical

manifestations including glossolalia, physical healings, and other emotional phenomena. George Whitefield, the most famous preacher during the Great Awakening of the early eighteenth century, is frequently considered responsible for encouraging such physical displays among those who heard him. According to one authority, "certain bodily disturbances...made their appearance in connection with some British and American revivals. Many persons were affected with violent breathings and convulsions and other physical symptoms" (Lacy 27). Other reports note "emotionalized men and women weeping, groaning, shouting, jerking, and dancing, or falling into trances and torpors" (75). More recently some television evangelists among others have carried on this tradition.

In "Faith Healing" a detached yet interested persona describes a contemporary faith healing service. "Moustache" women "in flowered frocks" are pictured as being persuaded forward during such a service by the healer's gentle voice, "within whose warm spring rain loving care / each dwells some twenty seconds." The irony of this brief twenty seconds of compassion is sustained by the persona throughout as the healer, with his "deep, American voice," ask "*Now, dear child, What's wrong*" and directs "God about this eye, that knee." Some of the women are so affected by the healer's apparent concern and spiritual power that they linger and stay stiff, twitching and loud With deep hoarse tears, as if a kind of dumb And idiot child within them still survives To re-awake at kindness, thinking a voice At last calls them alone, that hands have come To lift and lighten.

In these convulsed, moaning, and pathetic women Larkin explores the desperate human need for love and affection, especially the way in which many of us tend to individualize a stranger's generalized affection, thinking it is intended for us alone. However, the poem creates a different kind of tension regarding the way the persona and the women respond to the healer's offer of a visionary moment. While the women freely embrace his touch, anxious to experience the sacramental power of his hands, the persona is suspicious, willing to see in their reactions nothing but a kind of wish fulfillment. That is, though the women find comfort in their emotional and physical exertions, the persona's skepticism suggests his sense that they are duped, used, and exploited.

For instance, when he shifts from description to meditation in the last stanza, he rhetorically echoes the healer's question "What's wrong?" His answer is "all's wrong." That is, he believes that what moves these women forward to the healer is not faith, neither theirs nor the healer's (they do not even appear to have physical infirmities that need correction), but instead what moves them and "What's wrong" is that "in everyone there sleeps / a sense of life lived according to love". He says that some people's lives gain meaning

"by loving others" (these are few) while others (the many, like these moustache women) imagine "all they might have done had they been loved." If only they had been loved, they would have been well and not ripe for the healer's temporary solace. What's wrong, he goes on to intimate, is that no amount of faith, no touch from the healer, is enough to cure or heal that inner damage—a deep, lasting, and measureless awareness of life lived unloved: "That nothing cures." He believes that the sacramental impact of the healer's touch then is only momentary:

An immense slackening ache, As when,  
thawing, the rigid landscape weeps, Spreads slowly  
through them—that, and the voice above Saying *Dear child*,  
and all time has disproved.

The simile comparing the stiff, twitching women as they slump into their renewed life of pain (their "ache") to the weeping of the thawing "rigid landscape" is very effective in that it suggests both the coldness of a life lived without love and the fleeting nature of the healer's supposed personal affection. These women look for a sacramental, visionary moment in the healer, but, the persona suggests it is an illusory, fleeting one.

Consequently, Larkin's interest in faith healing has little to do with traditional Christian thought or practice; indeed, the poem seems almost to mock that tradition. Unlike "Church Going" where there was a real yearning to get behind the sacramental, the mysterious, the secret, in "Faith Healing" the persona can only describe what he sees. When he meditates on the sacramental meaning of the moment, he dismisses it as, at best, the desperate attempts of lonely women to experience human love, or, at worst, as a sham concocted to manipulate them. Yet his skepticism is not complete. In the poem Larkin captures the innate human need to look for love and compassion in others, even if the object of such hope is a religious con man.

In "Water" Larkin takes one of the most sacred motifs of traditional Christianity and speculates on how he would give a different sacramental meaning to water if he "were called in / To construct a religion." In this poem, then, his persona meditates on how he would change the meaning of this sacramental element. He says that "going to church / Would entail a fording / To dry, different clothes." Implicit in these lines are at least two Christian allusions. The first is the notion that all Christians must metaphorically ford the river of death. The most famous example of this fording occurs in John Bunyan's *The Pilgrim's Progress*; there Christian comes to within sight of the Celestial City, but blocking him is a deep, bridgeless river. When he attempts to ford the river, his feeble faith wavers, and he starts to sink. However, he recalls the Scriptural promise from Isaiah xliii, 2: "When you pass through the waters, I will be with you; and through the rivers, they will not overflow you." Accordingly, Christian, inspired by his recollection of Scripture and its attendant sacramental power, finds

"ground to stand upon" and is able to ford successfully the river.

The second allusion is to the sacrament of baptism. Larkin is recalling traditional Christianity's teaching that baptism is a necessary symbolic identification each believer must make with Christ: "Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore, we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life" (Romans vi, 3-4). The meaning of baptism is in itself mysterious; Christians do not really die when they are baptized, but instead they die to the power of sin in their lives. This does not mean that they no longer sin, but that they are no longer slaves to sin. And baptism is not the start of this death to sin (it begins at the moment of spiritual conversion or regeneration), but rather a sign that this process of dying to sin has begun. Even for Christians this doctrine is mysterious (and divisive), so it is not surprising that Larkin attempts to invest it with new meaning; baptism is mysterious and as he seeks to understand it, he creates a new, personal interpretation of its meaning as a visionary moment.

For the persona in this poem water does not function as a metaphor either for death or for Christian baptism; one paradoxically fords the water "to dry, different clothes." It is not a symbol of how necessary it is for believers to be immersed in a faith requiring self-sacrifice and self-denial; rather, he says one must pass through water to attain a completely new and different physical condition. Perhaps his "dry, different clothes" are meant to contrast with the traditional Christian notion of a being washed clean by the blood of Christ's body. Yet water in his new religion does have Biblical associations: "My liturgy would employ / Images of sousing, / A furious devout drench." Here there are echoes from the creation; the deluge of rain that led to the Great Flood; the parting of the Red Sea; John's baptism of Jesus (where the Word-the ultimate liturgy-as literally soused); Christ himself, the living well; and the river of the water of life in the final chapter of Revelation. His liturgical service would emphasize water primarily on the literal level as a vigorous cleansing agent; indeed, the violence suggested by the "furious, devout drench" resonates with the idea of water as an abrasive, eroding, blistering physical agent. In the concluding lines of his meditation, he tries to provide a hint of the new visionary moment water will produce in his religion:

And I should raise in the east A glass of water  
Where any-angled light Would congregate endlessly.  
These lines picture the high priest of this newly constructed religion as raising not the traditional communion cup of Eucharist (perhaps the most spiritually significant holiness image of traditional

Christianity), but instead a glass of water that functions as a prism. Instead of the wine of Eucharist that represents on multiple levels the blood of Christ, including both its outpouring and its renewing power, the water of this new religion works as an affirming, refractory medium. As a prism, water might be expected to bend the light and produce the colors of the spectrum, but there is no mention of color in the poem, not even stained-glass. What congregates here is "any-angled light," endlessly; that is, though the new religion lacks the color and vibrancy of Christianity, it too is eternal, endless, offering a secular affirmation for living. Motion argues that the glass of water is "an imaginative" apprehension of endlessness, in which knowledge of time and its constraints, and of self and its shortcomings, is set aside" (78). Though as with "Church Going" the sacramental meaning of "Water" remains slightly beyond the persona's ability to express, it is certain that he approaches the visionary moment in this meditation.

The third poem from *The Whitsun Weddings* employing sacramental motifs is the title poem of the volume. Pentecost (from the Greek *pentekostos*, meaning fiftieth) celebrates in the Christian church the descent of the Holy Spirit upon the Apostles as recorded in Acts ii. Pentecost Sunday or Whitsunday (from the tradition of wearing white clothes on that day) is the seventh Sunday after Easter and in the Anglican church is observed by feasts; it is also a favorite day for baptism and joining the church. A more subtle allusion may be to the "wit" that the Holy Spirit bestows (knowledge and wisdom) to worshippers on that Sunday. Marriage, a sacrament in the Roman Catholic Church but not in the Anglican (and other Protestant churches), clearly carries with it sacramental associations in that a man and woman agree to set themselves apart for each other and no one else; it is a kind of holy pact between individuals sanctioned by the church. While for Larkin these particular sacramental associations may not have been important, in his poem he explores how marriage can be seen as both powerful and renewing.

In the poem a detached rail traveler begins by saying: That Whitsun, I was late getting away: Not till about One-twenty on the sunlit Saturday Did my three-quarters-empty train pull out.

As he travels along he notices both the heat and the lovely landscape, at first unaware of the people: "At first, I didn't notice what a noise / The weddings made / Each station that we stopped at." Once aware, however, he takes careful interest in all of the people connected with the wedding parties. He meditates on the grinning girls with "pomaded" hair, "parodies of fashion," standing on the station platform; on fathers with "seamy foreheads;" on "mothers loud and fat;" and on "an uncle shouting smut." To this he notes the cheap

and tawdry dress that marks off "the girls unreally from the rest."

Yet rather than adopt a skeptical view of these weddings, the traveler finds in them affirmation. He muses that for the fathers weddings are "huge and wholly farcical." While the women share "the secret like a happy funeral." The girls grip their handbags tighter and stare at a "religious wounding." Such expressions, according to Timms, "express the importance, even the sacredness, of marriage-days" (119). As his train rushes toward London, the traveler feels that the train is bringing in these newlyweds a redemptive, life giving power, and the visionary moment is realized: "And what it held / Stood ready to be loosed and with all the power / That being changed can give." In spite of his skepticism, he cannot help but see in these marriages power and renewal-power in the sense that human love which is the basis of marriage is implicit in these new brides and grooms and renewal in the sense that these fresh new wives and husbands may produce children and thus re-energize the population.

The poem ends with this visionary moment extended: We slowed again, And as the tightened brakes took hold, there swelled A sense of falling, like an arrow-shower Sent out of sight, somewhere becoming rain.

Although the shower of arrows clearly has connections with Cupid's arrows and/or sexual climax, there is a subtle sacramental invocation of the descent of the Holy Spirit associated with Whitsunday, particularly as the life-giving image of rain waters the idea that these marriages may provide the basis for renewal in the great city. Larkin, as in "Church Going," uses sacramental resonances of marriage in "The Whitsun Weddings" to affirm human life by promoting "what is enduring rather than what is decaying" (117). Additionally, like "Church Going" this poem is more overt in its presentation of the possibility of visionary moment connected to a holiness motif.

### III. CONCLUSION

In *High Windows* two poems illustrate Larkin's use of holiness motifs, although skepticism appears to negate any visionary moment. As if to illustrate this, both poems utilize church-substitutes rather than churches. In "The Building" Larkin explores the role of a modern hospital as a church substitute. Barbara Everett notes that "the poem's undertones of allusion are so ecclesiastical or metaphysical that, even at the literal level, 'The Building' could almost as easily be a church as a hospital" (43). The poem opens with a very somber, sober persona who meditates deeply on death. As he thinks and observes patients in a hospital, he begins to use traditional holiness language. For instance, people come to the hospital "to confess that something has gone wrong." Others come "to join / The unseen

congregations whose white rows / Lie set apart above." The great metaphysical question ("What happens to me when I die?") is every present in the minds of the patients, yet they labor to keep their fears below the surface of daily life, even in a hospital where such questions must often be honestly faced. As the patients await their own diagnosis, "their eyes / Go to each other, guessing." Though they wear a veneer of normalcy, they know that "past these doors are rooms, and rooms past those, / And more rooms yet, each one further off / And harder to return from." As they fight back their fears, they try to while a way the time reading torn magazines, drinking tea, or looking out the windows of this high-rise hospital. Ironically, from the windows of this hospital they can see "a locked church." However, unlike the locked church, the hospital is open to all; in fact, there is easy access: "All know they are going to die. / Not yet, perhaps not here, but in the end, / And somewhere like this." The poem ends with a subtle shift as the patients become parishioners seeking a visionary moment:

That is what it means This clean-sliced cliff; a struggle to transcend The thought of dying, for unless its power Outbuild cathedrals nothing contravenes The coming dark, though crowds each evening try With wasteful, weak, propitiatory flowers.

Unfortunately, these lines do not suggest that they find one. Instead, the hospital is a shabby, dreary, unsatisfactory substitute for a church. Words like "transcend", "cathedrals", and "propitiatory" are ironic makers; that is, they indicate that while there is a real need for the sacramental, for a visionary moment when facing death, what the hospital offers is not sufficient. Though perhaps more accessible than a church (after all the nearby church is locked), the hospital cannot "contravene the coming dark" of death, and the final lines intimate a pathetic, almost futile effort to oppose this coming darkness: "though crowds each evening try / With wasteful, weak, propitiatory flowers." As a church substitute, the hospital is inadequate, and, at the same time, the local church is shut. Yet Everett writes that "for all its realism, the poem grows towards and into something as little of time and place as any symbol is, a noble metaphysical construct built out of the present's concrete-and-glass" (44).

"High Windows" is filled with religious terminology and ideas, and is "about the way successive generations dispense with the taboos of their predecessors" (Timms 105). On the surface this meditation appears to substitute a sexual for a sacramental visionary moment. For example, the speaker is envious of the sexual freedom enjoyed by the younger generation:

When I see a couple of kind And guess he's fucking her and she's Taking pills or wearing a diaphragm, I know this is paradise Everyone old has dreamed of all their lives- His irony appears bitter as he notes that now eternal bliss no longer is reserved for the



faithful as a heavenly reward; instead, the sacramental image of paradise can be found in the here and now, in the heave and ho of sexual intercourse, in the momentary vision of sexual climax. Though for the speaker such a paradise is surely illusory, qualified, and ironic, the young strive to be free from sexual consequence since "she's / Taking pills or wearing a diaphragm." He goes on to say that the young can shirk off other responsibilities and duties as well: "Bonds and gestures [are] pushed to one side / Like an outdated combine harvester." For the young, modern life is simply a pursuit of immediate, sensual thrill; they go "down the long slide / To happiness, endlessly." Larkin's use of "the long slide," an allusion to the fall of man, undercuts this apparent paradise. And "endlessly" (reminiscent of "Water") is also intended ironically. It is not that the sexually liberated young find *endless* or *eternal* happiness through their sexual freedom; rather, it is that as each new generation of the young marches forward, their pursuit of freedom is an endless process.

The scramble by the young for sexual freedom and the corresponding envy of the old leads into the second part of the poem where the speaker reflects upon his own youth "forty years back." He notes that when he was young, the older generation thought about him as he does now about the younger generation, but with one crucial difference: forty years ago the older generation envied the freedom the young would have regarding religion:

That'll be the life; No God any more, or sweating in the dark About hell and that, or having to die What you think of the priest. He And his lot will all go down the long slide Like free bloody birds.

Here the meditation clearly shifts to a deeper level and begins to focus squarely on the sacramental or perhaps one should say a desire to avoid the sacramental. He considers that his elders had been certain that he and the other youth of the day would escape from the burden of religion. God would be gone, an idea whose time had passed; fear of hell would vanish; hypocritical posturing toward the clergy would be unnecessary. The youth of forty years back, so the older generation thought then, would find freedom from religion and would "all go down the long slide" to happiness. Yet here too he is being ironic, for what did they actually slide to? Possibilities include death, ennui, and terminal cultural decadence, but none of these leads to happiness. The connection between the first two parts of the meditation is the ironic idea that happiness will come when various restraints upon human behavior are lifted. Forty years back when God "was alive," people wanted God to be gone so that they would not need to worry about his judgment (hell) nor his messengers (priests). In the speaker's immediate present, however, the young think that if only everyone could enjoy sexual freedom, then everyone would be happy.

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## Pakhtun Social Structure and its Impacts on Women's Education

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**Abstract** - The current study analyze the social structural dimension of Pakhtun society emphasizing on the cultural, economic, physical, religious and political factors to women's education. A quantitative approach was adopted and the data was collected from 323 male and female respondents of eight Union Councils of District Dir lower using stratified random sampling (proportionate method) and interview schedule. The data was analyzed using SPSS and discussion was made over the collected data. The empirical results show that there exists a strong relationship between the structural impediments including, system of patriarchy, male dominance, customs and traditions, religious misinterpretation, feudalism etc and women's education. The analysis further suggested that a comprehensive strategy including provision of education, the role of mass media, policy making in regard to women's empowerment and religious knowledge and the role of religious leader is basic for brining equality at the educational spheres.

**Keywords** : *patriarchy, male dominancy, traditionalism social structure, physical, economic, religious, political, impediments, empowerment.*

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*Strictly as per the compliance and regulations of:*



# Pakhtun Social Structure and its Impacts on Women's Education

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## I. BACKGROUND OF THE STUDY

Education is the key to empower women and brings control on their lives. Women education is an acknowledged fact for development and to educate a girl is like educating a family (Alderman, 1998). The importance of female education and its dissemination to all sections is the existing and emerging problems of the society (Carolyn, 2004) and to educate a mother is perceived to contribute to the household because members might come to her for advice (Choudhry, et.al, 2001). Female population constitutes 49.6% of the total population in Pakistan (Choudhry, 2009) and thus ignoring female population will be fruitless for country progress (Berhman, 1997 and Haq, 2000). In this regard Naz (2011) expound that women in Pakistan suffer mostly and the most serious is perhaps the denial from educational rights. Similarly,

male preference is common and they usually dominate the socio-cultural, economic and political aspects while in contrast, females are discriminated educationally, in contrast, females are discriminated educationally, economically, politically and socially (Colclough et.al, 2000).

Education in this context is a key to overcome various barriers and has been of central significance for development of human society (Haq, 2000). However, in Pakistan the status of women education is not homogeneous at the primary, middle, secondary and higher level and differences are there in the rates of enrollment of boys and girls (Dollar and Gatti, 1999). The primary school enrolment for girls stands at 60 percent as compared to 84 percent for boys (UNESCO, 2005 and 2006). The secondary school enrolment ratio is even more discouraging, 32 percent for females and 46 percent males. Regular school attendance for female students is estimated at 41 percent while that for male students is 50 percent. The Population Census of (1998) shows, the overall literacy rate in Pakistan was 45 percent. The number of literate females increased from 0.8 million in 1961 to 11.4 million in 1998 -97. The growth rate for male's literacy was 5.1 percent per annum. It may be noted that the overall literacy rate in Pakistan is lower when compared to other countries in the region (El-Gibaly, 2002). The reason for this diversity in the education of male and female is the cultural set-up which promotes male education on priority (Gaskell et. al, 2004). Besides, in the rural areas, the situation is more miserable for female as schools are in far flung areas (Women in Pakistan, 2000). The nature of constraints to women education differ from culture to culture and society to society (Gulati, 2006) and to Mishra (2005) there is no acceptable excuse for denying female education opportunities and to develop her potential. Similarly, gender equality does not necessarily mean equal numbers of men and women or girls and boys in all activities, nor does it mean treating them in the same way (Foley, 1995) while the same refers to equal opportunity for both male and female to lead equally and fulfill their needs (Forbes, 2000) and in general context gender equality to Khalid & Mujahid (2002:10) include education for all which is the source for women economic, political and social liberation (Haq, 2000).

Studies show that schools, teachers and text book in the education system also produced discriminatory characters at the end (Kabeer, 2005),

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however, schooling in the country is not accessible to the larger masses (Khan, 2005). Parents usually bear the costs for books, clothing, and even spent for other minor activities of the children, where the children are also not available for household chores and wage labor (Khalid, 1996). Girls perform more chores at home than boys, thus their educational opportunity is comparatively less than boy (Latif, 2007). Another constraining factor is the perception that the investment in educating a girl will not benefit her parents once the girl gets married (Latif, 2009) is prevalent in the social structure of the country therefore parents are often reluctant to allow their daughters to be sent to schools (Haq, 2000), and their isolation is a culturally approved pattern (King and Hill, 1993).

The social and cultural context of Pakistani society is predominantly patriarchic and men and female are conceptually divided into two separate worlds that are masculine and feminine (King, 1990), and thus divides the role of both male and female into productive and reproductive domains (Naz et. al, 2011). Further, the domestic sphere is woman's legitimate ideological and physical space, while a man dominates the world outside the home. The false ideological demarcation between public and private, inside and outside worlds is maintained through the notion of honor and institution of *purdah* in Pakistan (Naz, 2011). Since the notion of male honor and *izzat* (honor) is linked with women's sexual behavior, their sexuality is considered a potential threat to the honor of the family. Besides, the traditional values, i.e. the ideology of *purdah* (veil), negative social biases, cultural practices, concept of honor are linked with women's sexuality (Qureshi and Rarieya, 2007). Restrictions on women's mobility, strict custom and traditions, conservatism, misinterpretation of religious values and hold of patriarchic values becomes the basis for gender discrimination and disparities in most of the spheres of life particularly in education (Women in Pakistan Report, 2000). Further, low school enrolment and patriarchal social structure along with intensive poverty affecting women's education to a major extent as argued by Khan and Ali (2005), Latif (2009) and Robison-Pant (2004). Thus the above discussion highlighted that *Pakhtun* social structure is male dominated and the traditional values are highly prevalent along with religious misperception which is leading towards women's educational disempowerment.

## II. STATEMENT OF THE PROBLEM

This study analyzes *Pakhtun* social structure and its impacts on women education in District Dir lower with particular emphasis on social, cultural, economic, political and religious aspects. Previous studies show that patriarchic social structure, centuries old customs and traditions, and observance of *Purdah* negatively

influence women's education (Naz, 2011). The socio-political context have been dominated by male oriented values and the role of masculinity is hindering women's empowerment as Qureshi and Rarieya, (2007) illuminates that Pakistan in general and *Pakhtun* society in particular women is laying at pathetic condition regarding their education in comparison to male as stated in Women in Pakistan (2000) where the status of male and female in the educational sector is not homogenous and diversity exists not only on the regional level but also at the national level. Similarly, the preference for sons is one of the reasons to mobilize most of the household resources in their favor and hence they are given better education and are equipped with skills to compete for gaining resources in public domain. However, female members as compare to male are imparted domestic skills, i.e., to be good mothers and wives etc. In this connection Pande and Astone (2001) expresses that parents prefer to invest more over males' educations as their old age social security is attached with better economic ability of their sons because sons in a traditional society usually shoulder the economic responsibility of the family. Similarly, women have very limited access to education, health, recreation, and other basic facilities of life and thus become dependent for ever (Rafiq, 2000; Mehta, 2005). This not only contributes in women subordination rather it devalues her status in the larger social context and increase women's illiteracy (Sattar et.al, 2000) and further to Gaskell et. al (2004) the lower economic conditions of people also lead to resist women's education because it is difficult for the parents to afford the educational expenses of both male and female.

## III. OBJECTIVES OF THE STUDY

1. To identify socio-economic and physical constraints to women's education
2. To investigate the religious and political barriers in the way of women's education

## IV. HYPOTHESES OF THE STUDY

1. Socio-economic and physical impediments have close association with women's education.
2. Religious and political obstacles affect women's education.

## V. METHODOLOGY OF THE STUDY

This study was undertaken in *Tehsil Adenzai* of District Dir lower focusing on eight union councils. The total population of mentioned union councils is 156641 (DSR, 2011) in which data was collected using interview schedule and stratified random sampling technique (proportionate method) from 323 educated respondents (both male and female) selected from 1356 target population.

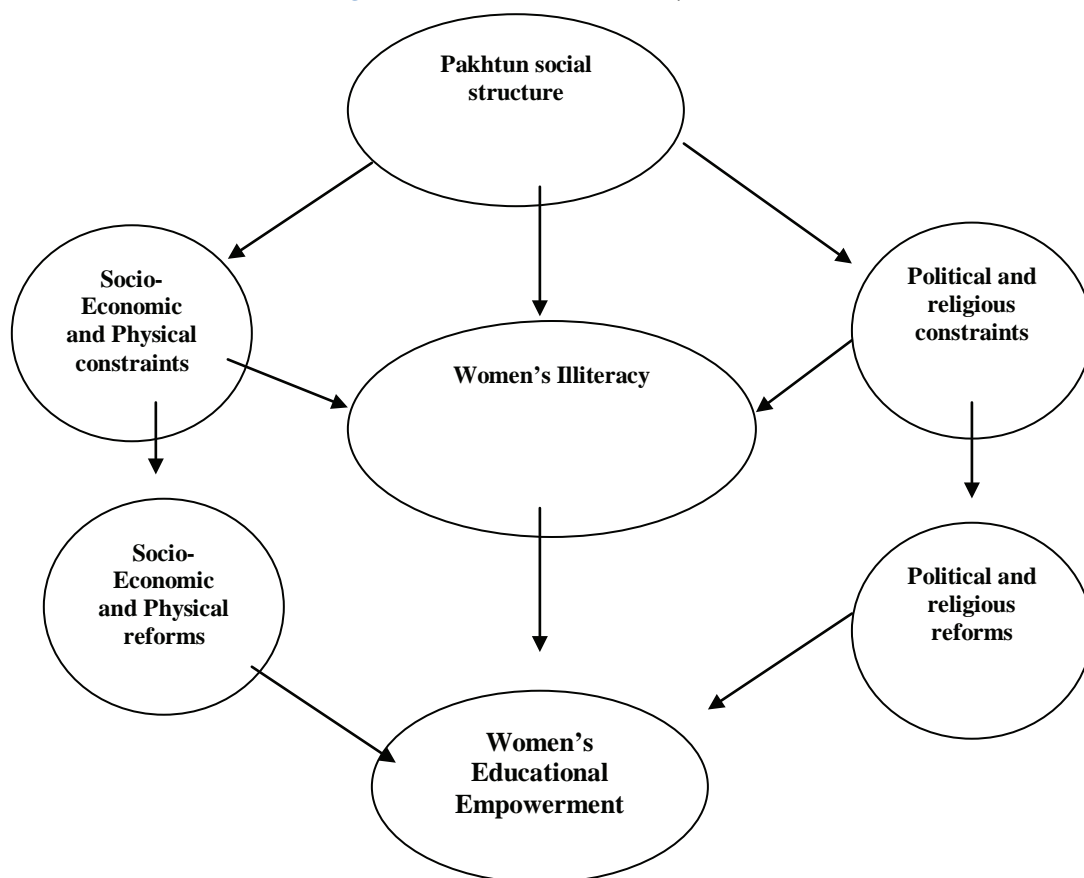


## VI. STUDY MODEL

The theoretical discussion elucidate that socio-cultural constraints are prevalent including the system of patriarchy, centuries old customs and traditions, feudalism, prevailing system of *Purdah* gender bias social structure, *Pakhtun* codes and male control over decision making process which directly influence women's education. In addition the socio-economic impediment consists of poverty, unemployment,

extravagances and low income, limited means of livelihood, unpaid labor, female restricted mobility and lack of infrastructure facilities such as transport, communication system, lack of female schools, lack of female teachers, lack of higher education for female and other school related facilities has an adverse impacts on women' education. The modular form of the study is given as under:

Figure 1 : Gender and Development model.



## VII. RESULTS AND DISCUSSIONS

The results of the field data has been analyzed with the help of statically derived tables along-with their observation and percentages. Besides, theoretically discussion on the field data has been made with statistical co-relations and statistical test to determine the validity of the given hypothesis.

## VIII. SOCIO-CULTURAL CONSTRAINTS

The statistical analysis highlights that majority of the respondents are in favor of patriarchy, centuries old custom and traditions are the sources of making women's inferior and subordinate in deprivation of their basic right of education. Similarly *Pakhtun* codes and female domestic involvement are also favor by majority of the respondents as the causes of female illiteracy

while a portion of the field data suggest that the prevailing *Purdah* system and the feudalistic way of demonstrating education to female contribute to some extent in women's illiteracy. The hypothetical statement has been judged with the numerical findings and statistical test i.e. chi-square test and correlation which signifies a strong relationship between the socio-cultural factors and women's literacy in the area. The value of chi-square test is  $P=.000^{**}<.05$ , with the Chi-square value  $\chi^2 = 3.623$  and the degree of freedom value D.f. =7, shows highly significant association among the independent and dependant variable. Further the correlation technique validate the result in a manner that (\*\*Correlation is highly significant at the 0.01 level (2-tailed),  $r(323) = .0956$ ;  $p < .01$ .  $r^2 = 0.932$ , since 87% of the variance is shared, the association is obviously a strong one), which conclude that cultural obstacles is a threat to women education.



Table 1 : Socio-Cultural Constraints.

Reasons for Male have more Power in Social Relations	Frequency	Percent
Patriarchic encourages male rights	88	27.2
Centuries old customs and traditions considered women as inferior	62	19.2
Pakhtun code favor male members	77	23.8
Women and domestic chores	63	19.5
Purdah system and women's restrictions	19	5.9
Feudalism and women's education	14	4.3
<b>Total</b>	<b>323</b>	<b>100.0</b>

( $P=.000^{**} < .05$  there is highly significance relationship between cultural constraint and women education, ( $\chi^2 = 3.623$ , d.f. =7)

## Correlation

		Women's Education	Cultural Impediments
Women's Education	Pearson Correlation	1	0.932**
	Sig. (2-tailed)		.000
	N	323	323
Cultural Impediments	Pearson Correlation	.0932**	1
	Sig. (2-tailed)	.000	
	N	323	323

(\*\*Correlation is highly significant at the 0.01 level (2-tailed),  $r(323) = 0.932^{**}$ ;  $p < .01$ .  $r^2 = 0.87$ )  
(Since 86% of the variance is shared, the association is obviously a strong one)

## IX. PHYSICAL AND ECONOMIC CONSTRAINTS

The role of physical and economic facilitation is playing a dominant role in the dissemination of education to both male and female. The field information explicitly demonstrate that means of livelihood and utilization of resources and family income is used for imparting male education in the area. Similarly, a

remarkable portion of the population support technical education and income generating resources for male strata of the population. Besides, the majority of population support that due to lack of infrastructural facilities, schools, transportation and high expenses over education family support is meager for female education (see table-II)

Table 2 : Physical And Economic Constraints.

Economic Constraint to Women Education	Frequency	Percent
Means of Production	44	13.6
No proper utilization of the resources	41	12.7
Lack of technical education	44	13.6
Extravagancies and low income	43	13.3
Inflation and high expenses	53	16.4
Lack of educational facilities	98	30.3
<b>Total</b>	<b>323</b>	<b>100.0</b>

( $P=.000^{**} < .05$  there is only significance relationship between physical, economic constraint and women education, ( $\chi^2 = 4.531$ , D.f. =7)

The statistical analysis in the form of chi-square test express as ( $P=.000^{**} < .05$ , with the Chi-square value  $\chi^2 = 4.531$  and the degree of freedom value D.f. =7), the relationship of dependant and independent variables is highly significant that validates the proposed hypothesis. Further the correlation analysis authenticate

the results in the context of economic obstacles to women education describes as (\*\*Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .915$ ;  $p < .01$ .  $r^2 = 0.84$ , since 84% of the variance is shared, the association is obviously a strong one), which conclude that economic barriers reduces women's education.

## Correlation

		Women's Education	Economic Barriers
Women Education	Pearson Correlation	1	.915**
	Sig. (2-tailed)		.000
	N	323	323
Economic Barriers	Pearson Correlation	.915**	1
	Sig. (2-tailed)	.000	
	N	323	323

(Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .915^*$ ;  $p < .01$ .  $r^2 = 0.84$ ) (Since 84% of the variance is shared, the association is obviously a strong one)

## X. RELIGIOUS IMPEDIMENTS

The information in regard of religious constraints obtained from primary data argues that there is a complete misperception regarding women's education in Pakhtun society. Culturally, majority of the respondents interpret the religious values against women's education. Similarly, a greater number of

respondents linked women deprived position in education with strict customs, traditions, and other such values. Besides, a major chunk of the population direct the religious sermon and speeches against female education while the role of ignorant and untrained religious scholars is also to some extent dominant which causes women's deprivation in education (see Table-III).

Table 3 : Religious Constraints.

Religious Misperception and women Education	Frequency	Percent
Cultural interpretation of religion	95	29.4
Religion a cultural tool	85	26.3
Lack of religious knowledge	77	23.8
Untrained religious scholar	66	20.4
<b>Total</b>	<b>323</b>	<b>100.0</b>

( $P = .000^{**} < .05$  there is significance relationship between religious constraint and women education, ( $\chi^2 = 5.871$ , D.f. = 7)

In relation to the above facts the application of chi-square test and correlation techniques validate the hypothetical statement and demonstrates that there is highly significant relationship among religious constraints and women education which is statically coded as ( $p = .000^{**} < .05$ ,  $\chi^2 = 2$ , D.f. = 7). The

correlation further validate the alliance of religious impediments and women's education in compile numerical form as (\*Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .862$ ;  $p < .01$ .  $r^2 = 0.71$ , since 77% of the variance is shared, the association is noticeably a strong one).

## Correlation

		Women Education	Religious Hurdles
Women Education	Pearson Correlation	1	.862*
	Sig. (2-tailed)		.002
	N	323	323
Religious Hurdles	Pearson Correlation	.862*	1
	Sig. (2-tailed)	.002	
	N	323	323

(\*Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .862^*$ ;  $p < .01$ .  $r^2 = 0.74$ ) (Since 74% of the variance is shared, the association is obviously a strong one)

## XI. POLITICAL OBSTACLES

The political structure is mainly headed by a patriarch or male at the local, regional and national level in the area under discussion. The policy which

recommends for improvement in women's education as per the collected information is not favoring women's education. Similarly, the area under study is ruled by traditionalism, patriarchy and male dominated values

are cherished which discourages women's political intrusion not only in politics but also in education. Further, the information demonstrates that most of the policies related to women's education are designed and implemented by male counterparts. Besides, lack of

women's political participation in the policies, vested interest group and lack of awareness about the importance of women's education intensify other constraints as well (see Table-IV).

Table 4 : Political Constraints

Political Constraints to Women's Education	Frequency	Percent
Lack of governmental interest	53	16.4
No political intrusion	77	23.8
Male dominated policies	72	22.3
Lack of women political participation	72	22.3
Vested interest group	49	15.2
<b>Total</b>	<b>323</b>	<b>100.0</b>

( $P=.001^* < .05$ , with the Chi-square value  $\chi^2 = 4.66$  and the degree of freedom value  $D.f. = 6$ )

Resultantly, applying chi-square test where the value of  $P=.001^* < .05$ , shows that the result is significant and there is a strong association between government policies and women's education. Further the correlation technique validates the results in a manner that (\*\*Correlation is highly significant at the 0.01

level (2-tailed),  $r(323) = .0897$ ;  $p < .01$ .  $r^2 = 0.80$ , since 80% of the variance is shared, the association is obviously a strong one), which conclude that political obstacles reduces women's education in *Pakhtun* Society.

Correlation

Women Education	Pearson Correlation Sig. (2-tailed) N	Women Education	Political Obstacles
		1 323	.897* .080 323
Political Obstacles	Pearson Correlation Sig. (2-tailed) N	.897* .080 323	1 323

(\*Correlation is significant at the 0.01 level (2-tailed),  $r(323) = .0897$ ;  $p < .01$ .  $r^2 = 0.80$ , since 80% of the variance is shared, the association is obviously a strong one)

## XII. CONCLUSION AND RECOMMENDATIONS

This study palpably concludes that the custom of patriarchy and male dominance is a deeply rooted phenomenon in the research area that is impeding women's education. Besides, the male dominated social structure treat women as they wants, they are only engaged with house hold chores and can not go outside of their home as it was thought against the women honor. The traditional, religious and cultural values or *Pakhtun* codes define the way of life and the role of male and female and thus the dominant male perspective is the outcome of such mind set.

Apart from socio-cultural constraints there are also economic constraints such as women's economic dependency; women are economically dependent on male members of society they have no share in the economic spheres of life which is earned by male member of society and further decreases the status of women in regard of education. Similarly, the prevailing poverty, low monthly income of family and preferences to male member to education for gaining further benefits are regarded as the most triggering factors contributing in women's deprivation. In addition, the political structure, policy making and governmental role is

weaker in term of women's educational empowerment which makes them dependent over male.

The study recommends that the government should invest more in girl's education in order to promote women status in *Pakhtun* society. Similarly, awareness through educational seminars, campaign regarding "education for all" in light with the teaching of Islam and relevant to the cultural traditions of the area should be propagated properly so that the mental horizon of the common people become widen for acceptance of women's education. Besides, the government should adopt gendered balanced policy in education and scholarships or rewards scheme for encouragement of vulnerable strata of the community for their encouragement.

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## The Affect of a Victim's Language on the Likelihood of Bystander Intervention

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**Abstract** - The purpose of this experiment is to find out whether language affects the likelihood of bystander intervention. In society, there is a lot of linguistic prejudice and bias against people who do not speak the native language (Gluszek, 2010). The experiment took place in a park, in which one confederate pretended to have a sprained ankle and the researcher was far away recording the results. The subjects were adults who passed by the scene, and they were debriefed afterwards. Results showed that the likelihood of bystander intervention was greater when the victim asked for help in English, as opposed to a foreign language (Albanian). When the victim was asking for help in English, about 68% of the bystanders intervened and about 32% did not intervene. However, when the victim was asking for help in Albanian, about 53% intervened, and 47% of the bystanders did not. The total number of subjects was 180 bystanders. Overall, the likelihood of bystander intervention was greater when the victim speaks English.

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THE AFFECT OF A VICTIMS LANGUAGE ON THE LIKELIHOOD OF BYSTANDER INTERVENTION

*Strictly as per the compliance and regulations of:*



# The Affect of a Victim's Language on the Likelihood of Bystander Intervention

Fiona Cece<sup>α</sup> & Elira Cece<sup>σ</sup>

**Abstract** - The purpose of this experiment is to find out whether language affects the likelihood of bystander intervention. In society, there is a lot of linguistic prejudice and bias against people who do not speak the native language (Gluszek, 2010). The experiment took place in a park, in which one confederate pretended to have a sprained ankle and the researcher was far away recording the results. The subjects were adults who passed by the scene, and they were debriefed afterwards. Results showed that the likelihood of bystander intervention was greater when the victim asked for help in English, as opposed to a foreign language (Albanian). When the victim was asking for help in English, about 68% of the bystanders intervened and about 32% did not intervene. However, when the victim was asking for help in Albanian, about 53% intervened, and 47% of the bystanders did not. The total number of subjects was 180 bystanders. Overall, the likelihood of bystander intervention was greater when the victim speaks English.

## I. INTRODUCTION

You have just witnessed an emergency, in which someone is hurt and needs help from others. The first thing that comes to your mind is: should I help? Or should I leave it to other people to help? The bystander effect is the likelihood of bystander intervention in an emergency. The bystander weighs the options of intervening and not intervening, and looks at the effects of both. In this experiment, an emergency was orchestrated by acting out a broken ankle in a public place. There were two groups, one in which the victim asked for help in English, and the other in which the victim asks for help in a foreign language (Albanian). The hypothesis was that bystanders would intervene in an emergency more when the victim spoke English because on one hand it would take a lot less effort on the bystander's part, and on the other, the victim could experience some bias and prejudice based on the language they speak.

Intervention depends on the "in-group/out-group" theory. The in-group/out-group theory is when individuals feel they belong to a group; they hold positive attitudes towards that group and negative attitudes towards the out-group. Levine (2002) tested the social psychology of helping. The study found that the students intervened more when the victim was from their university. The results also showed that people will

intervene more in situations where they relate to the victim, whether this "group" is age, gender, or the school they attend.

Before bystanders intervene, they go through the process of evaluating the costs and benefits of helping and not-helping. Some examples of the costs of not helping can be public scrutiny, time and guilt (Finkelstein, M. 2000). Based on the costs and benefits, a bystander will make a decision to intervene or not (Darley, 1969). If the cost is too high, then the bystander will not intervene (Finkelstein, 2000).

The in-group/out-group factor is being tested in this experiment. By changing the victim's language, it may prevent bystanders from relating to the victim, and also create a severe language barrier. In an emergency, a bystander is more likely to intervene when the victim has the same ethnicity, race, etc. (Kunstman, 2008). The bias towards immigrants and people who do not speak English is very evident in society. Gluszek (2010) conducted a study which showed that speaking with a non-native accent was significantly associated with the feeling of not belonging in society, and having problems in communicating (Gluszek, 2010). However, discrimination towards non-native speakers also depends on the position in society that the non-native speakers are in. Dawson (2011), assigned non-native speakers the roles of a manager of a restaurant, and the English speakers were assigned as the workers; then the roles switched. The results showed that the discrimination and bias towards non-native speakers from the managers were significantly less when the non-native speakers were in positions of power (Dawson, 2011).

Bystander effect has many variables that affect it and influence a bystander's decision. Bystanders consider the costs/rewards of helping/not helping, what others will think of them, what others are doing about the situation, how many people there are around, and the severity of the situation before they make a decision to intervene. However, it also depends on whether the bystander can relate to the victim. The way we perceive others is affected by how we show ourselves to others. If the victim who does not speak English and feels like he/she doesn't belong, then this will allow the bystanders to have a different outlook on the situation. If the victim is not getting her point across, then people will be bias towards her and the situation. The perception of the situation and what the bystanders feel

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about the victim affects the likelihood of bystander intervention. Unfortunately, linguistic prejudice and bias is evident in our society, and it does affect those who are in need of help.

## II. PROCEDURE

In order to test the effect the language the victim speaks has on the bystander effect, the experiment will be conducted in a small community park (Juniper Valley Park). The experiment will begin with a confederate (18 or older, female, and casually dressed) pretending to be hurt and another researcher will be recording the observations. The confederate in pain (victim) will hold onto their ankle. The victim will say things like "help" or "I'm in pain," etc, in two languages, depending on the trial. First the confederate will be asking for help in English, and the second round of trials the confederate will ask for help in a non-English language (Albanian). This will be taking place on the corner of a road (in Juniper Valley Park, Middle Village). The purpose of the experiment taking place on the turn of a road is so it can be secluded. Any person turning the corner will immediately see the incident, and therefore it will allow us to easily count the bystanders. Also, the bystanders saying they did not see the incident will not affect the results. The confederate recording the observations will be 30 ft away so that nobody can make a connection between the scene and the recorder. The data that will be recorded is whether the subjects intervened and the number of subjects that did not intervene.

The help of a bystander will be defined by any slight indication of help. An example of this would be for the bystander to simply acknowledge the confederate, by talking to them (anything less is not considered helping). It is not relevant as to what they say, as long as they say anything that shows recognition of the emergency.

The subjects will be debriefed afterward because if they were told ahead of time, the study would not be testing bystander intervention since the subjects would know it is not real. The experiment will be concluded after 100 people are tested for each trial (first trial being the victim speaking English, and the second being the victim speaking Albanian).

## III. RESULTS

In this experiment, the likelihood of bystander intervention was greater when the victim asked for help in English, as opposed to a foreign language (Albanian). Figure 1 compares the number who helped in each condition. When the victim asked for help in English, about 68% of the bystanders intervened and about 32% did not intervene. When the victim asked for help in Albanian, about 53% intervened and 47% of the bystanders did not. The data from a few bystanders had to be omitted because they spoke Albanian when the victim asked for help in Albanian. These results could not be included in the study because the bystanders are not supposed to understand the victim.

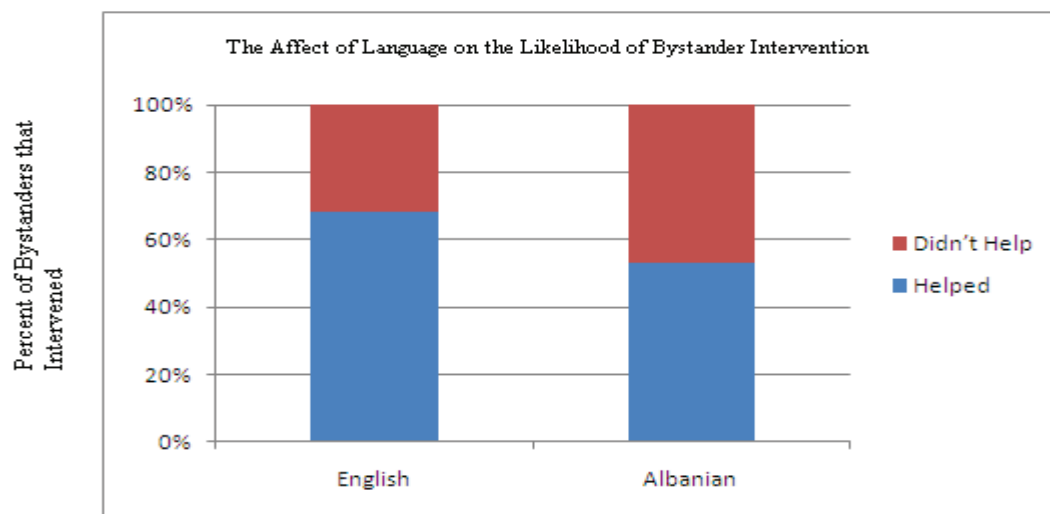


Figure 1: The percent of bystanders that intervened and did not intervene.

## IV. DISCUSSION

Ultimately, language does affect the likelihood of bystander intervention. The native speakers are more likely to be helped than non-native speakers. One

limitation of this study was that most of the participants were Caucasian, and different races feel differently towards other cultures. What could be done differently is to conduct the experiment in a more diverse area. Also,

different languages can be tested to see if whether a specific language affects the likelihood of bystander intervention.

The implications of this experiment were to provide insight on how bias towards non-native speakers affects bystander intervention. Society should help everyone who is in need, regardless of their background and language. If people who are in need of help are helped by bystanders, many emergencies could be prevented and many lives could be saved. Future research that could be done is to look at a new variable: time. This would look at whether bystanders intervene quicker with the native or non-native victim.

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## Discrepancy in Results of Boards and Entry Test at College Level

By Shaukat Hayat & Dr. Sufiana K. Malik

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**Abstract** - The study aims at measuring discrepancy of various boards' examination BISE and educational testing and evaluation Agency (ETEA) in KPK. The population of the study consisted of all the Boards of Intermediate & Secondary Education in KPK and all the intermediate level students who have appeared in both the above-mentioned examinations. The sample of the study was 541 students. These students were randomly selected for those who had obtained 60% and above marks in both the examinations during the sessions 2006-07, 2007-08 and 2008-09. The data collected was organized, analyzed, interpreted and tabulated. The study found no significant relationship between the marks scores in board examination and in entry test.

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*Strictly as per the compliance and regulations of:*



# Discrepancy in Results of Boards and Entry Test at College Level

Shaukat Hayat <sup>α</sup> & Dr. Sufiana K. Malik <sup>σ</sup>

**Abstract** - The study aims at measuring discrepancy of various boards' examination BISE and educational testing and evaluation Agency (ETEA) in KPK. The population of the study consisted of all the Boards of Intermediate & Secondary Education in KPK and all the intermediate level students who have appeared in both the above-mentioned examinations. The sample of the study was 541 students. These students were randomly selected for those who had obtained 60% and above marks in both the examinations during the sessions 2006-07, 2007-08 and 2008-09. The data collected was organized, analyzed, interpreted and tabulated. The study found no significant relationship between the marks scores in board examination and in entry test.

## I. INTRODUCTION

External examinations are not always the best form of student's evaluation. Students' success in such examinations may only be due to their general retentive ability or good memory. External examinations also limit the scope of teachers tend to teach only that part of the course considered useful from examination point of view. So semester system was tried, but it also did not work. Government of Pakistan, in 1998 introduced a parallel system for successful students of intermediate and those interested in getting admission in medical and engineering colleges to encourage merit and to check the unfair means used in intermediate examinations. This examination covers the whole course with no discrimination of staff center and availability for the examination. This is called entry test examination conducted by educational evaluation and testing agency (ETEA). This study aims to ascertain the relationship of examination conducted by Board of Intermediate and Secondary Education (BISE) and educational evaluation and testing agency (ETEA).

## II. REVIEW OF LITERATURE

The purpose of public examinations conducts by these boards is clearly that of promotion, selection and certification.

Gipps (1996) who points out, "assessment carried out for these purposes is likely to be more superficial and needs to be more 'objective' or

reliable...." These examinations are sole determinants of students' future career in pursuing further or higher education or getting into the job market.

Khushk and Charistie (2004) claim, "Pakistan is listed among the developing nation of the world. The prevalence of low quality education in the country is one of the major constraints on its development. Minimal use of modern assessment techniques and dependency on traditional learning processes are the significant factor of low quality education in country. At the foundation of Pakistan there was a single examinations board, which was responsible for examining students from all over the country. Since then the number of examination boards has gradually increased to 23 in line with growing numbers of candidate, while the level of quality education in most institutions has not only been improved to satisfy the academic needs of the time but deteriorated due to malpractices in examination".

"Equity and validity considerations require that no candidate for a particular public examination is granted an unfair advantage over other candidates. An unfair advantage would be obtained, for example, if a student had prior access to an examination paper or received support from an external source during the course of examination. It occurs in the United States among students taking the Scholastic Aptitude tests (Haney, 1993) and probably in every other country through out the world. In developing countries, extensive malpractice, including bribery, threats, physical abuse, and a variety of ingenious methods to gain an unfair advantage serve to highlight the importance of public examinations in the lives of the students and of their families".

The issue of malpractice has become so predominant in Pakistan that the Punjab Commission for Evaluation of Examination System and Eradication of Malpractices (1992) concluded that "Cheating in the examination now knows no bounds. Those who dare and those who wield any kind of authority can do all they want during examinations, without any fear of punitive action. Leaked papers answer books, continuation sheets, and solved examination questions were freely available at a price. Chairmen of BISEs (Boards of Intermediate and Secondary Education) are completely helpless to take action against the faulting examinees, corrupt subordinates and (are unable) to resist threatening dictates of some bureaucrats, public representatives and gangsters. "

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In the context of widespread malpractice, it is not surprising that a review of 29 separate reporters and police papers in Pakistan concluded that public examinations "had become devoid of validity, reliability and credibility" (Erfan, 1990). If this is so, the conclusion of a Commission established in the Pakistan province of Punjab that the examination system had contributed to a lowering of educational standards should not surprise us (Punjab. Commission for Evaluation of Examination system and Eradication of Malpractices, 1992).

Given the amount of malpractice associated with public examinations, it is to be expected that, despite the obvious educational advantages of school-based assessment, examination bodies in many developing countries have little confidence in marks derived from such assessments. For example, school-based assessment was doomed in Sri Lanka when evidence was produced of work being done by paid outsiders and of unfair advantage for well equipped schools and wealthy students (Kariyawasam, 1993; UCLES, 1990). In China, percentage of "meritorious" students to gain admission to college or university on the basis of school recommendation needs to be examined for possible bias and malpractice (Hao, 1993).

Efforts to combat or detect malpractice include overseas printing of examination booklets and answer sheets in Bangladesh (UCLES, 1989) and in Kenya (McGuinness). 'Donoghue, Yussufu, & Kithuka, 1990), administration of oaths of secrecy in Zambia. (Kellaghan, Martin, & Sheehan, 1989), requiring examination setters to reside in a hotel for two months without outside contact in China (Lewin & Lu, 1991), comparison of scripts where copying is suspected, and acting on reports of cheating by other candidates in Uganda (Ongom, 1990).

The problem was faced not only by the underdeveloped countries, but developed countries too were the victims of the same problem, especially in case of students pursuing higher studies in the developed countries. The developed countries introduced Teaching of English as Foreign Language (TOEFL), International English Language Testing System (IELT), Graduate Records Examination (GRE) and Graduate Management Assessment Test (GMAT). TOFEL and IELT have been very affective in analyzing examinees English language proficiency. Lee (2008) Eiji (2004) and ken (2004).

Since Pakistan, was confronted with the same problem. Therefore the government of KPK introduced entry test examination for admitting students to professional colleges through introducing entry test examination. The need for establishing ETEA was felt due to huge discrepancies in marks in various boards. So ETEA was established through ordinance 2001.

"Whereas it is expedient to provide for the establishment of an independent and autonomous educational testing and evaluation agency in the Khyber

Pakhtunkhwa Province for the development of resources and systems for the conduct of educational evaluation and testing for the educational institutions in a transparent, uninfluenced and academically sound manner".

### III. STATEMENT OF THE PROBLEM

Final terminal examination for intermediate is conducted annually by boards of intermediate and secondary examinations. After passing this examination candidates are awarded higher secondary school certificates in pre-medical, pre-engineering and computer sciences or in social sciences. After, they have to appear for entry test if they want to get admission in professional education.

#### a) Problem Statement :

The problem under present studies consideration was to explore the discrepancy in final results of education boards and entry test at intermediate level.

#### b) Objectives :

The study aimed to achieve the following objectives:

- i) To compare marks secured in BISE results and marks scored in entry test of pre-medical students.
- ii) To find out scored differences in BISE results and marks scored in entry test of engineering.

### IV. STATEMENT OF THE HYPOTHESES

The following hypotheses were tested:

1. There is no significant difference between the marks secured in BISE examination and marks secured in entry test conducted by ETEA.
2. Examination conducted by ETEA is more credible than examination conducted by boards.

#### Delimitation :

1. To intermediate and secondary education board of KPK.
2. To measure the results for years: 2006-07, 2007-08, 2008-09
3. Entry test results of medical.
4. Entry test results of engineering UET Peshawar
5. Acquiring data from authorizes from BISE Peshawar, Mardan, Abbottabad, Kohat and ETEA.

### V. METHOD AND MATERIALS

The effectiveness and success of every research is always based on the very methodology and technique through which the data is collected.

### VI. POPULATION OF THE STUDY AND SAMPLE SIZE

The population of this study includes all students of F.Sc in both Pre-Medical & Pre-Engineering

of all boards of Intermediates and Secondary Education in Khyber Pakhtunkhwa.

The sample of study includes 541 students. This includes both Medical and Engineering students, who appeared in BISE examination and entry test examination in 2006, 2007 and 2008, were randomly selected on the basis from the whole population who got 60% and above marks in both the examinations.

Out of these 541 students, 344 students from Medical group were randomly selected 15% sample of the total population, due to small population of engineering group all the 197 students were selected for this study.

## VII. DATA COLLECTION AND DATA ANALYSIS

Data for the study were collected from official gazettes of all the boards of NWFP and ETEA results during the sessions 2006-07, 2007-08 and 2008-09. After collecting the data from the gazettes notification of the B.I.S.E and ETEA, were analyzed using Z - test.

$$\text{Where } Z = \frac{(\bar{X}_1 - \bar{X}_2) - \mu_1 - \mu_2}{\sqrt{\frac{S_1^2}{n_1} + \frac{S_2^2}{n_2}}}$$

Where:

Z has standard normal distribution under  $H_0$ .

$\bar{X}_1$  Sample average score in BISE Examination.

$\bar{X}_2$  Sample average score in Entry Test Examination.

$\mu_1$  over all average score in BISE Examination.

$\mu_2$  over all average score in Entry Test Examination.

$S_1^2$  Sample Standard deviation in BISE Examination.

$S_2^2$  Sample Standard deviation in Entry Test Examination.

$n_1$  No. of Students appeared in BISE Examination.

$n_2$  No. of Students appeared in Entry Test Examination.

## VIII. RESULTS AND DISCUSSION

It includes data analysis, results and discussion. To test the hypothesis that the entry test examination is more credible than BISE exam it is preceded as follows:

i. Null and alternative hypotheses were formulated as follow:

$H_0$ : There is no significant difference between the marks secured by the students in BISE examination and marks secured in entry test examination.

$$H_0: \mu_1 = \mu_2$$

$H_1$ : Examination conducts by ETEA is more credible than examination conducted by boards i.e.  $H_1: \mu_1 > \mu_2$  where  $\mu_1$  is average marks of all the population students in F.Sc. Exam and  $\mu_2$  is average marks of the population students in entry test exams.

ii.  $P = 0.05$

iii. Test statistic was used as Z - test.

$$\text{Where } Z = \frac{(\bar{X}_1 - \bar{X}_2) - \mu_1 - \mu_2}{\sqrt{\frac{S_1^2}{n_1} + \frac{S_2^2}{n_2}}}$$

Z has standard normal distribution under  $H_0$ .

iv. Critical region is  $Z > Z_{0.05} = 1.645$

v. The value of Z is computed from sample data as follow.

## IX. MEDICAL STUDENTS FOR THE SESSION: 2006 - 07

The following table was constructed and Z-test was applied for the session 2006-07.

BISE Examination					Entry Test Examination		
Marks %age	Midvalue %age	No of Students $f_1$	$f_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	1	62.5	3906.25	66	4125	257812.5
66-70	67.5	5	337.5	22781.25	40	2700	182250
71-75	72.5	18	1305.00	94612.50	23	16675	120893.75
76 above	77.5	118	9145	708737.50	13	10075	78081.25
		142	10850	830037.50	142	9500.00	639037.5

As  $Z = 20.2 > 1.645$  falls in critical region. So  $H_0$  is rejected. Hence the result showed by sample data that the average marks of two types of exams are highly

significant at 0.05 level of significance. Which means the entry test examination 2006-07 is more credible than board examination 2006-07.



## X. MEDICAL STUDENTS FOR THE SESSION 2007-08

The following table was constructed and Z-test was applied for the session 2007-08.

BISE examination					Entry Test Examination			
Marks %age	<i>Midvalue %age</i>	<i>X</i>	No of Students $f_1$	$f_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5		0	0	0	55	3437.5	214843.75
66-70	67.5		2	135.0	9112.50	35	2362.5	159468.75
71-75	72.5		5	362.5	26281.25	13	942.5	68331.5
76 above	77.5		105	8137.5	630656.25	9	697.5	54056.25
			112	8635	666050.00	112	7440.00	496700.00

$$\bar{X}_1 = 77.1$$

$$\bar{X}_2 = 66.4$$

$$S_1^2 = 2.46$$

$$S_2^2 = 25.8$$

$$Z = 25.4$$

As  $Z = 25.4 > 1.645$  falls in critical region. So  $H_0$  is rejected. And hence the result is highly significant at 0.05 level of significance. This means that the entry test

examination 2007-08 is more credible than board examination 2007-08.

## XI. MEDICAL STUDENTS FOR THE SESSION 2008-09

The following table was constructed and Z-test was applied for the session 2008-09.

BISE examination				Entry Test Examination			
Marks %age	<i>Midvalue</i> <i>%age</i> <i>X</i>	No of Students $f_1$	$f_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	0	0	0	51	3187.5	199218.75
66-70	67.5	2	135.0	9112.50	26	1755.0	118462.50
71-75	72.5	1	72.5	5256.25	9	652.50	47306.25
76 above	77.5	87	6707.7	519846.75	4	310.0	24025.00
		90	6915.2	534215.5	90	5905.0	389012.5

$$\bar{X}_1 = 76.84$$

$$\bar{X}_2 = 65.6$$

$$S_1^2 = 31.3$$

$$S_2^2 = 19$$

$$Z = 15.00$$

As  $Z = 15.00 > 1.645$  falls in critical region. So  $H_0$  is rejected. And hence the result is highly significant at 0.05 level of significance. This means that the entry test

examination 2008-09 is more credible than board examination 2008-09.

## XII. ENGINEERING STUDENTS FOR THE SESSION 2006-07

The following table was constructed and Z-test was applied for the session 2006-07.

BISE examination					Entry Test Examination		
Marks %age	Midvalue %age	No of Students $f_1$	$f_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	0	0	0	46	2875	179687.5
66-70	67.5	1	67.5	4556.25	20	1350	91125
71-75	72.5	10	725	52562.5	10	725	52562.5
76 & above	77.5	67	5192.5	402418.75	2	155	12012.5
		78	5985	459539.5	78	5105	335387.5

$$\bar{X}_1 = 76.73$$

$$S_1^2 = 4$$

$$Z = 22.5$$

$$\bar{X}_2 = 65.45$$

$$S_2^2 = 16.13$$

A  $Z = 22.5 > 1.645$  falls in the critical region. So  $H_0$  is rejected and hence the result is highly significant at 0.05 level of significance. Which means that the entry

test examination 2006-07 is more credible than board examination 2006-07?

## XIII. ENGINEERING STUDENTS FOR THE SESSION 2007-08

The following table was constructed and Z-test was applied for the session 2007-08.

BISE examination					Entry Test Examination		
Marks %age	Midvalue %age	No of Students $f_1$	$f_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	0	0	0	18	112.5	70312.5
66-70	67.5	0	0	0	11	742.5	50118.75
71-75	72.5	4	290	21025	3	217.5	15768.75
76 & above	77.5	29	2247.5	174181.25	01	77.5	6006.25
		33	2537.5	195206.25	33	2162.5	142206.25

$$\bar{X}_1 = 76.89$$

$$S_1^2 = 3.27$$

$$Z = 15.35$$

$$\bar{X}_2 = 65.53$$

$$S_2^2 = 15.0$$

As  $Z = 15.35 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is significant at 0.05 level of significance. Which means that the entry test

examination 2007-08 is more credible than board examination 2007-08.

## XIV. ENGINEERING STUDENTS FOR THE SESSION 2008-09

The following table was constructed and Z-test was applied for the session 2008-09.

BISE examination					Entry Test Examination		
Marks %age	Midvalue %age	No of Students $f_1$	$f_1X$	$f_1X^2$	No of student $f_2$	$F_2X$	$f_2X^2$
60-65	62.5	1	62.5	3906.25	58	3625	226562.5
66-70	67.5	0	0	0	21	1417.5	95681.25
71-75	72.5	17	1232.5	89356.25	4	290	21025
76 & above	77.5	68	5270	408425	3	232.5	18018.75
		86	6565	501687.5	86	5565	361287.5

$$\bar{X}_1 = 76.34 \quad \bar{X}_2 = 64.7$$

$$S_1^2 = 57.78 \quad S_2^2 = 15$$

$$Z = 23.7$$

As  $Z = 23.7 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is highly significant at 0.05 level of significance. Which means that the entry

test examination 2008-09 is more credible than board examination 2008-09.

## XV. MEDICAL (MALE) STUDENTS FOR THE SESSION 2006-07

The following table was constructed and Z-test was applied for the session 2006-07.

BISE examination					Entry Test Examination		
Marks %age	Midvalue %age	No of Students $f_1$	$F_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	1	62.5	3906.25	47	2937.5	183593.75
66-70	67.5	3	202.5	13668.75	32	2160	145800
71-75	72.5	14	1015	73587.5	18	1305	94612.5
76 & above	77.5	88	6820	528550	9	697.5	54056.25
		106	8100	619712.5	106	7100	478062.5

$$\bar{X}_1 = 76.4 \quad \bar{X}_2 = 67$$

$$S_1^2 = 9.4 \quad S_2^2 = 21$$

$$Z = 17$$

As  $Z = 17 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is high significant at 0.05 level of significance. Which means that the entry test

examination 2006-07 is more credible than board examination 2006-07.

## XVI. MEDICAL (MALE) STUDENTS FOR THE SESSION 2007-08

The following table was constructed and Z-test was applied for the session 2007-08.

BISE examination					Entry Test Examination		
Marks %age	Midvalue %age	No of Students $f_1$	$F_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	0	0	0	32	2000	125000
66-70	67.5	1	67.5	456.25	21	1417.5	95681.25
71-75	72.5	3	217.5	15768.25	9	652.5	47306.25
76 & above	77.5	64	4960	384400	6	465	36037.5
		68	5245.0	404724.5	68	4535	304025

As  $Z = 12.87 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is significantly high at 0.05 level of significance. Which means that the entry

test examination 2007-08 is more credible than board examination 2007-08.

## XVII. MEDICAL (MALE) STUDENTS FOR THE SESSION 2008-09

The following table was constructed and Z-test was applied for the session 2008-09.

BISE examination					Entry Test Examination		
Marks %age	Midvalue %age	No of Students $f_1$	$F_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	0	0	0	34	2125	132812.5
66-70	67.5	2	135	9112.5	18	1215	82012.5
71-75	72.5	0	0	0	6	435	31537.5
76 & above	77.5	58	4495	348362.5	2	155	12012.5
		60	4630	357475	60	3930	258375

$$\bar{X}_1 = 77.16$$

$$S_1^2 = 4.25$$

$$Z = \frac{11.66}{0.58} = 20.1$$

$$\bar{X}_2 = 65.5$$

$$S_2^2 = 16$$

As  $Z = 20.1 > 1.645$  falls in critical region. So  $H_0$  is rejected and the result is significantly high at 0.05 level of significance. Which means that the entry test examination 2008-09 is more credible than board examination 2008-09.

## XVIII. MEDICAL (FEMALE) STUDENTS FOR THE SESSION 2006-07

The following table was constructed and Z test was applied for the session 2006 - 07.

BISE examination					Entry Test Examination		
Marks %age	Midvalue %age	No of Students $f_1$	$F_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	0	0	0	19	1187.5	74218.75
66-70	67.5	2	135	9112.5	8	540	36450
71-75	72.5	4	290	21025	5	362.5	26281.25
76 & above	77.5	30	2325	180187.5	4	310	24025
		36	2750	210325	36	2400	160975

$$\bar{X}_1 = 76.4 \quad \bar{X}_2 = 66.67$$

$$S_1^2 = 5.40 \quad S_2^2 = 2664$$

$$Z = \frac{7.73}{0.94} = 8.22$$

As  $Z = 8.22 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is significant at 0.05 level of significance. Which means that the entry test

examination 2006-07 is more credible than board examination 2006-07.

## XIX. MEDICAL (FEMALE) STUDENTS FOR THE SESSION 2007-08

The following table was constructed and Z-test was applied for the session 2007-08.

BISE examination					Entry Test Examination		
Marks %age	Midvalue %age	No of Students $f_1$	$F_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	0	0	0	23	1437.5	89843.75
66-70	67.5	1	67.5	4556.25	14	945	63787.5
71-75	72.5	2	145	10512.5	04	290	21025
76 & above	77.5	41	3177.5	246256.25	03	232.5	18018.75
		44	3390	261325	44	2905	192675

$$\bar{X}_1 = 77.04 \quad \bar{X}_2 = 66.02$$

$$S_1^2 = 4.04 \quad S_2^2 = 20.3$$

$$Z = 14.89$$



As  $Z = 14.89 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence result is highly significant at 0.05 level of significance. Which means that the entry

test examination 2007-08 is more credible than board examination 2007-08.

## XX. MEDICAL (FEMALE) STUDENTS FOR THE SESSION 2008-09

The following table was constructed and Z-test was applied for the session 2008-09.

		BISE examination			Entry Test Examination		
Marks %age	Midvalue $X$ %age	No of Students $f_1$	$F_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	0	0	0	16	1000	62500
66-70	67.5	0	0	0	8	540	36450
71-75	72.5	01	72.5	5256.25	3	217.5	15768.75
76 & above	77.5	28	2170	168175	2	155	12012.5
		29	2242.5	173431.25	29	1912.5	126731.25

$$\bar{X}_1 = 77.3 \quad \bar{X}_2 = 65.9$$

$$S_1^2 = 5.1 \quad S_2^2 = 27.2$$

$$Z = \frac{11.4}{1.05} = 10.85$$

As  $Z = 10.85 > 1.645$  falls in critical region. So  $H_0$  is rejected and result is highly significant at 0.05 level of significance. Which means that the entry test

examination 2008-09 is more credible than board examination 2008-09.

## XXI. ENGINEERING (MALE) STUDENTS FOR THE SESSION 2006-07

The following table was constructed and Z-test was applied for the session 2006-07.

BISE examination					Entry Test Examination		
Marks %age	Midvalue $X$ %age	No of Students $f_1$	$F_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	0	0	0	39	2437.5	152343.75
66-70	67.5	01	67.5	4556.25	19	1282.5	86568.75
71-75	72.5	10	725	52562.5	9	652.5	47306.25
76 & above	77.5	58	4495	348362.5	2	155	12012.5
		69	5287.5	405481.25	69	4527.5	298231.25

$$\bar{X}_1 = 76.63 \quad \bar{X}_2 = 65.61$$

$$S_1^2 = 4.38 \quad S_2^2 = 17.52$$

$$Z = 19.79$$

As  $Z = 19.79 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is highly significant at 0.05 level of significance. Which means that the entry test examination 2006-07 is more credible than board examination 2006-07.

## XXII. ENGINEERING (MALE) STUDENTS FOR THE SESSION 2007-08

The following table was constructed and Z-test was applied for the session 2007-08.

BISE examination					Entry Test Examination			
Marks %age	Midvalue %age	X	No of Students f <sub>1</sub>	F <sub>1</sub> X	f <sub>1</sub> X <sup>2</sup>	No of student f <sub>2</sub>	f <sub>2</sub> X	f <sub>2</sub> X <sup>2</sup>
60-65	62.5		0	0	0	16	1000	62500
66-70	67.5		0	0	0	11	742.5	50118.75
71-75	72.5		04	290	21025	2	145	10512.5
76 & above	77.5		26	2015	156162.5	01	77.5	6006.25
			30	2305	177187.5	30	1965	129137.5

$$\bar{X}_1 = 76.83$$

$$\bar{X}_2 = 65.5$$

$$S_1^2 = 3.40$$

$$S_2^2 = 14.33$$

$$Z = 14.75$$

As  $Z = 14.75 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is highly significant at 0.05 level of significance. Which means that the entry

test examination 2007-08 is more credible than board examination 2007-08.

## XXIII. ENGINEERING (MALE) STUDENTS FOR THE SESSION 2008-09

The following table was constructed and Z-test was applied for the session 2008-09.

BISE examination					Entry Test Examination			
Marks %age	Midvalue %age	X	No of Students f <sub>1</sub>	F <sub>1</sub> X	f <sub>1</sub> X <sup>2</sup>	No of student f <sub>2</sub>	f <sub>2</sub> X	f <sub>2</sub> X <sup>2</sup>
60-65	62.5		01	62.5	3906.25	58	3625	226562.5
66-70	67.5		0	0	0	19	1282.5	86568.75
71-75	72.5		17	1232.5	89356.25	4	290	21025
76 & above	77.5		66	5115	396412.5	3	232.5	18018.75
			84	6410	489675	84	5430	352175

$$\bar{X}_1 = 76.31$$

$$\bar{X}_2 = 64.64$$

$$S_1^2 = 6.25$$

$$S_2^2 = 14.23$$

$$Z = 23.86$$

As  $Z = 23.86 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is highly significant at 0.05 level of significance. Which means that the entry test examination 2008-09 is more credible than board examination 2008-09.

## XXIV. ENGINEERING (FEMALE) STUDENTS FOR THE SESSION 2006-07

The following table was constructed and Z-test was applied for the session 2006-07.

BISE examination					Entry Test Examination			
Marks %age	Midvalue %age	X	No of Students f <sub>1</sub>	F <sub>1</sub> X	f <sub>1</sub> X <sup>2</sup>	No of student f <sub>2</sub>	f <sub>2</sub> X	f <sub>2</sub> X <sup>2</sup>
60-65	62.5		0	0	0	7	437.5	27343.75
66-70	67.5		0	0	0	1	67.5	4556.25
71-75	72.5		0	0	0	1	72.5	525.62.25
76 & above	77.5		9	697.5	54056.25	0	0	0
			9	697.5	54056.25	9	577.5	37156.25

$$\bar{X}_1 = 77.44$$

$$\bar{X}_2 = 64.16$$

$$S_1^2 = 9.29$$

$$S_2^2 = 11.96$$

$$Z = 8.62$$

As  $Z = 14.75 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is highly significant at 0.05 level of significance. Which means that the entry

test examination 2006-07 is more credible than board examination 2006-07.

## XXV. ENGINEERING (FEMALE) STUDENTS FOR THE SESSION 2007-08

The following table was constructed and Z-test was applied for the session 2007-08.

BISE examination					Entry Test Examination			
Marks %age	Midvalue %age	$X$	No of Students $f_1$	$F_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5		0	0	0	2	125	7812.5
66-70	67.5		0	0	0	0	0	0
71-75	72.5		0	0	0	01	72.5	5256.25
76 & above	77.5		3	232.5	18018.75	0	0	0
			3	232.5	18018.75	3	197.5	13068.75

$$\bar{X}_1 = 77.5$$

$$\bar{X}_2 = 65.83$$

$$S_1^2 = 0$$

$$S_2^2 = 22.66$$

$$Z = 4.2$$

As  $Z = 4.26 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is highly significant at 0.05 level of significance. Which means that the entry test examination 2007-08 is more credible than board examination 2007-08.

## XXVI. ENGINEERING (FEMALE) STUDENTS FOR THE SESSION 2008-09

The following table was constructed and Z-test was applied for the session 2008-09.

BISE examination					Entry Test Examination			
Marks %age	Midvalue %age	$X$	No of Students $f_1$	$F_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5		0	0	0	0	0	0
66-70	67.5		0	0	0	2	135	9112.5
71-75	72.5		0	0	0	0	0	0
76 & above	77.5		2	155	12012.5	0	0	0
			2	155	12012.5	2	135	9112.5

$$\bar{X}_1 = 77.5 \quad \bar{X}_2 = 67.5$$

$$S_1^2 = 0 \quad S_2^2 = 0$$

$$Z = \infty$$

As Z became infinity. So  $H_0$  is rejected and hence the result is highly significant at 0.05 level of significance. Which means that the entry test

examination 2008-09 is more credible than board examination 2008-09.

## XXVII. MEDICAL AND ENGINEERING STUDENTS FOR THE GIVEN THREE SESSION 2006-07, 2007-08, 2008-09

The following table was constructed and Z-test was applied for the session 2006-07, 2007-08, 2008-09.

BISE examination					Entry Test Examination		
Marks %age	$\text{Midvalue } X$ $\text{\%age}$	No of Students $f_1$	$f_1X$	$f_1X^2$	No of student $f_2$	$f_2X$	$f_2X^2$
60-65	62.5	02	125	7812.5	294	18375	1148437.5
66-70	67.5	10	675	45562.5	153	10327.5	697106.25
71-75	72.5	55	3987.5	289093.75	62	4495	325887.5
76 & above	77.5	474	36735	2846962.5	32	2480	192200
		541	41522.5	3189431.25	541	35677.5	2363631.25

$$\bar{X}_1 = 76.75 \quad \bar{X}_2 = 65.95$$

$$S_1^2 = 4.87 \quad S_2^2 = 19.60$$

$$Z = 50.94$$

As  $Z = 50.94 > 1.645$  falls in critical region. So  $H_0$  is rejected and hence the result is very highly significant at 0.05 level of significance. Which means that the entry test examination 2006-07, 2007-08 and 2008-09 are more credible than board examination 2006-07, 2007-08 and 2008-09.

## XXVIII. CONCLUSION

This study concludes that decision of the government to establish ETEA was justified as students who had scored high in BISE examination dropped down in ETEA examination. This further concludes that examinations conducted by ETEA are more credible as the test is conceptually based covering the whole prescribed course.

## XXIX. RECOMMENDATIONS

1. All Boards in KPK may have uniform paper format in all subjects for all students of the province.
2. An inter-boards committee may be constituted to design paper for all boards of the province.
3. The evaluation and marking of those uniform papers can be checked by the examiners selected by the inter-board committee.
4. Selection of the supervisory staff for exam may be based on merit-cum-performance further paper format can discourage the trend of selective study among students and questions in the papers may be concept-based and not based on rote memory.
5. The BISE final results of the students may reflect the overall assessed performance of the students in their respective institutes throughout the year.
6. The BISE boards should work as facilitators to raise the standard of quality education for which the local educational administration may be made effective to check the corruption and loopholes in various boards as they are enjoying unlimited corruptive powers.
7. The checking of papers, tabulation and rechecking and result display may be made transparent and accessible to students so that the hidden deceptive roles of some workers can be highlighted.
8. There may be a uniform policy for rechecking and re-totalling etc, and chances of favor may be totally eliminated.
9. The administrative staff and other managers of board may be appointed on the basis of their subject knowledge, skills and experience.
10. The ETEA papers also need to be prepared with the help of those teachers who are teaching the same courses at intermediate level.
11. The ETEA may device the carbon copy of the answer sheet and key display through internet after the test with which the complaints of the students may be resolved and the discrepancy be removed.
12. These experts may be bound to make the paper according to the textbooks.
13. There may also be some text from practical books of the same level.
14. The board records may always be open for the inspection of various educationists and experts.
15. The reliability and validity of BISE exam results may also be statistically displayed in the yearly. Journals and authorities should be held responsible for the unsatisfactory results lacking the given characteristics of a good test.
16. The examination centers may be minimized on the basis of regions / zones with maximum students in the minimum centers on the pattern of ETEA examination to curtail the use of all sorts of UFM.

The paper checking may be streamlined and mechanized on the basis of computer base system like

the international system of evaluation for the exams of TOEFL/IELTs and GRE.

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## Connecting In-Service Teacher Education with Teachers' Classroom Associated Problems

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**Abstract** - This paper is a reflection upon issues of in-service teacher education courses by connecting them, with teachers' problems that they face in actual classroom environment. It is a revision of literature where the author after reviewing the literature and discussing about methods and material of in-service courses, researcher's commentary on current teachers' in-service programs, and discussing about reflecting scope of in-service programs and by teachers' concerns about improvement of these programs, the researcher has proposed a model based on teachers' concerns and problems that they face in classroom environment. Generally teaching content of in-service courses is designed by funding agency or by course instructors and they generally taught content relating to teaching methodology or explaining some concepts of new curriculum. They ignore teachers' classroom related problems like students learning and behavioural problems. Therefore, the author developed model has implications for designing of in-service courses of secondary level teachers.

**Keywords** : classroom, problems, in-service teachers' training, and students' problems.

**GJHSS-E Classification** : FOR Code: 930299



*Strictly as per the compliance and regulations of:*



# Connecting In-Service Teacher Education with Teachers' Classroom Associated Problems

Dr. Sufiana K. Malik

**Abstract** - This paper is a reflection upon issues of in-service teacher education courses by connecting them, with teachers' problems that they face in actual classroom environment. It is a revision of literature where the author after reviewing the literature and discussing about methods and material of in-service courses, researcher's commentary on current teachers' in-service programs, and discussing about reflecting scope of in-service programs and by teachers' concerns about improvement of these programs, the researcher has proposed a model based on teachers' concerns and problems that they face in classroom environment. Generally teaching content of in-service courses is designed by funding agency or by course instructors and they generally taught content relating to teaching methodology or explaining some concepts of new curriculum. They ignore teachers' classroom related problems like students learning and behavioural problems. Therefore, the author developed model has implications for designing of in-service courses of secondary level teachers.

**Keywords** : classroom, problems, in-service teachers' training, and students' problems.

## I. INTRODUCTION

Teacher education is a tool for achieving quality in education. We can achieve quality in education only if we have quality teacher education. Like engineering, medical, law, etc. teaching is also a profession and other profession it needs pre as well as in service training for continuous development of teachers. For achieving this objective two type of teacher education have been introduced in teaching profession. The first one is pre-service teacher education that is requisite for entry into teaching profession as teacher. For pre-service teacher education there are education colleges, institutes and departments of education universities.

The second one is in-service education of teachers' aims providing training opportunities for teachers about new techniques of teaching and emerging concepts of education. The objective of in-service teachers training or professional development is to provide an opportunity for continuous renewal of professional skills and integration of emerging knowledge, attitudes and technologies in the field of education so that teachers can educate students more effectively.

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## II. INSET IN PAKISTAN

In Pakistan public and private both sectors are involved in providing in-service teacher training but these are mostly project based and for short period. No program from public or private sector is running on regular basis for in-service teacher education. Most of the INSET courses offered to primary and secondary school teachers are generated through donor assisted projects.

Directorate of Staff Development (DSD) Lahore and provincial teachers training centers are performing their task of facilitating INSET for professional development of in-service teachers. Especially DSD is providing a lot of services for promotion of INSET in Punjab.

## III. OBJECTIVES OF INSET IN PAKISTAN

As the target objective of in-service education of teachers (INSET) is continuous professional development, therefore, in recent times the term continuous professional development (CPD) is used for in-service teachers' education. Actually In-service or CPD is an essential foundation for successful curriculum delivery.

The objectives of In-service teacher training in Pakistan are:

1. To equip teachers with new instructional methods of teaching
2. To update teachers' knowledge about the subject they are teaching
3. To inform them about new changes in the curriculum.

In-service programs provide an opportunity to teachers to examine and assess their own practice and to become inquiring, reflective practitioners.

## IV. IMPORTANCE OF INSET

A number of curriculum theorists maintain that classroom practice cannot be changed just by changing curriculum documents and materials. They maintain that the need exists to look critically at existing classroom interaction and at the underlying values and interests of teachers and school administrators (Cornbleth, 1990). Some writers have gone further to say that, whatever the quality of the curriculum itself, success or failure

depends largely on developing teacher quality (Mason, 1999).

"Many countries identify "quality teachers" as the goal and focus of their teacher education programs. Quality teachers are described as having some combination of the following attributes: pedagogical knowledge, subject area content knowledge, skills and attitudes necessary for effective teaching, strong understanding of human growth and child development, effective communication skills, strong sense of ethics, and capacity for renewal and ongoing learning. The preparation of new teachers and the ongoing professional development of those in the current teaching force are key to educational improvement" (Cobb, Darling- Hammond & Murrangi (1995). If we want to have quality teachers in Pakistan, then only content and pedagogical knowledge not enough, we need to bring modification and reshaping in the attitudes of teachers. We need to improve their understanding about children and their learning abilities, their understanding about students' emotional development as well as their knowledge about classroom environment.

In an era of Information Communication Technologies (ICT) there is needed to reshuffle traditional ways of training teachers. As the world increasingly becomes a global society. In current scenario our teachers do not have enough information and skill about use of ICT in education. We can update their knowledge and skill regarding use of ICT for education through in-service/ professional development courses. Cobb, Darling-Hammond, & Murangi (1995) observe "education is seen by many as an important avenue for national development. Economic growth, development and improved living standards are considered to be directly linked to the state of education. The preparation of new teachers and the ongoing professional development of those in the current teaching force are key to educational improvement" retrieved from <http://www.ericdigests.org/2000-3/teacher.htm> on December 20, 2011.

The major aim of in- service teacher training is to keep teachers knowledge and skills update so that they can teach effectively. Its purpose is raising the standards of teaching and learning. This thing is not

Programs of INSET should be in accordance with the practices of teachers in classroom environment. In- service teacher training programmes are to some extent isolated from the practices of teachers in actual classroom environment.

The scheduled meetings of in- service teachers training should be interspersed with classroom practice rather than concentrated and that they allow teachers to work in groups, rather than in isolation (Mary. K, 1998).

Researches show that the target in-service programs of teachers should be classroom, school environment and classroom teachers' concerns rather

resource persons' own concerns and their areas of expertise.

## V. NEED OF NEW MODEL IN-SERVICE TEACHER EDUCATION

It has been estimated that despite policy recommendations that a teacher must have the opportunity for in-service courses (INSET) once every five years (National Education policy 1998-2010), currently, a primary teacher can only once access INSET after 13 years, a middle school teacher after 7-8 years and high school teacher after 16 years.

Teachers face difficulty in participation in in-service teacher education due to their domestic or other problems. Abbasi and Millar (1996) point out that in Pakistan teachers who come from rural areas, especially women, (a report of National Economic Survey Govt. of Pakistan (2002-2003) shows that there are 243, 329 female teachers as compare to male which is 395,404), are deprived of opportunities for professional development and education due to cultural and historical factors. For example female's work is given less importance than male work. Female role is considered more important at home therefore female teachers cannot spare for long hours and days to stay away from their homes for the purpose of in-service training. Teachers pointed out in their discussions with the author that being female member of the society as they had to do a lot of duties at home like up brining their children, cooking food for their family heads and for their children, therefore, their family heads (their fathers, brothers and husbands) did not like that their female should be out of home for long hours only for in-service training.

As Farah and Bacchus (1999) as mention in Melaine (2009) point out that doing household chores, getting married and having and caring for children take a priority over education. Female teachers therefore face issues relating to their household responsibilities and thus they do not have easy access to in-service teacher education programmes due to these barriers.

When we analyze the situation of in-service teachers' education in Pakistan, it is obvious that some drafts for in-service teacher education have been developed by provincial teachers' training centers through funding of national and international organizations. For example report of directorate of curriculum and teacher education Abbotabad Khabar Pukhtoon Khawa (KPK) 2004 and there are many documents available that have been prepared by like UNESCO, World Bank, Asian development bank, or these have provided funding for this purpose. An analysis of these documents makes it clear that drafts or documents that have been developed by various organizations, of course, have great worth in the literature of education but these documents emphasize

more on theoretical aspect of teaching. Practical aspects relating to followings realities was mostly found missing in current documents/material of in-service teachers' training courses:

- a. teaching learning environment;
- b. managing emotional intelligence
- c. teachers' efficacy in teaching their subjects;
- d. understanding and resolving students' Learning problems;
- e. students' behavioural problems;
- f. recognizing cultural diversity
- g. interaction with students;
- h. using school resources
- i. using innovative strategies
- j. promoting multiple intelligences of students Through conducting various activities
- k. considering and resolving students' day to day problems

After reviewing literature on in-service teacher education, orally discussing with in-service teachers and analyzing teaching material /documents developed for in-service teacher in Pakistan scenario, I proposed the model in order to fulfill the gap between theory and practice for in-service teacher education in Pakistan. The proposed model is consisted of following elements:

1. Collecting information about training needs through discussing with target teachers
2. Collecting information about training needs through observation
3. then setting objectives of in-service courses
4. selecting content relating to that particular aspects that have been discussed and observed in classrooms
5. selecting methods how to train teachers in the target areas
6. assessing performance of teachers through using various tools
7. Using results for further improvement in in-service courses.

These components are implemented and supported by nine subsystems, including training curriculum, curriculum management, learning assistance, community connection, assessment and evaluation, credential granting, user management, tracing and analyzing, in addition to login interface.

The focus of this model is teachers' concerns for training regarding the learning and behavioural problems that teachers face in actual classroom scenario.

## VI. DESCRIPTION OF THE PROPOSED MODEL OF INSET

### *Need assessment*

At first we need to have discussion with teachers about their concerns for which they need training. Further, we as planner of the programme can observe by ourselves teachers in classroom which are

the areas in which the respected teachers need training. These area can be students' learning, behavioural, emotional problems, or problems relating to diversity of cultures of students. The problems may be about classroom management.

### *Formulation of objectives*

Keeping in view the information get through discussions with teachers and through experts' observations we can now formulate objectives of the in-service course *that* we think will fulfill the desire needs.

### *Selection of content*

We now can select the content can be conducive for fulfillment or achievement of our objectives. We need to measure our selected content against our objectives.

### *Teaching methods*

We have to keep this point in view that we are going to select courses and teach teachers and not general students. Realization of this fact can save us from lots of things because we have to train teachers to further teacher their students through new methods of teaching. Some methods that are helpful in teaching content in real context are problem solving/ inquiry method, discussion method, role play, teaching through projects and practical activities and demonstration.

### *Evaluation*

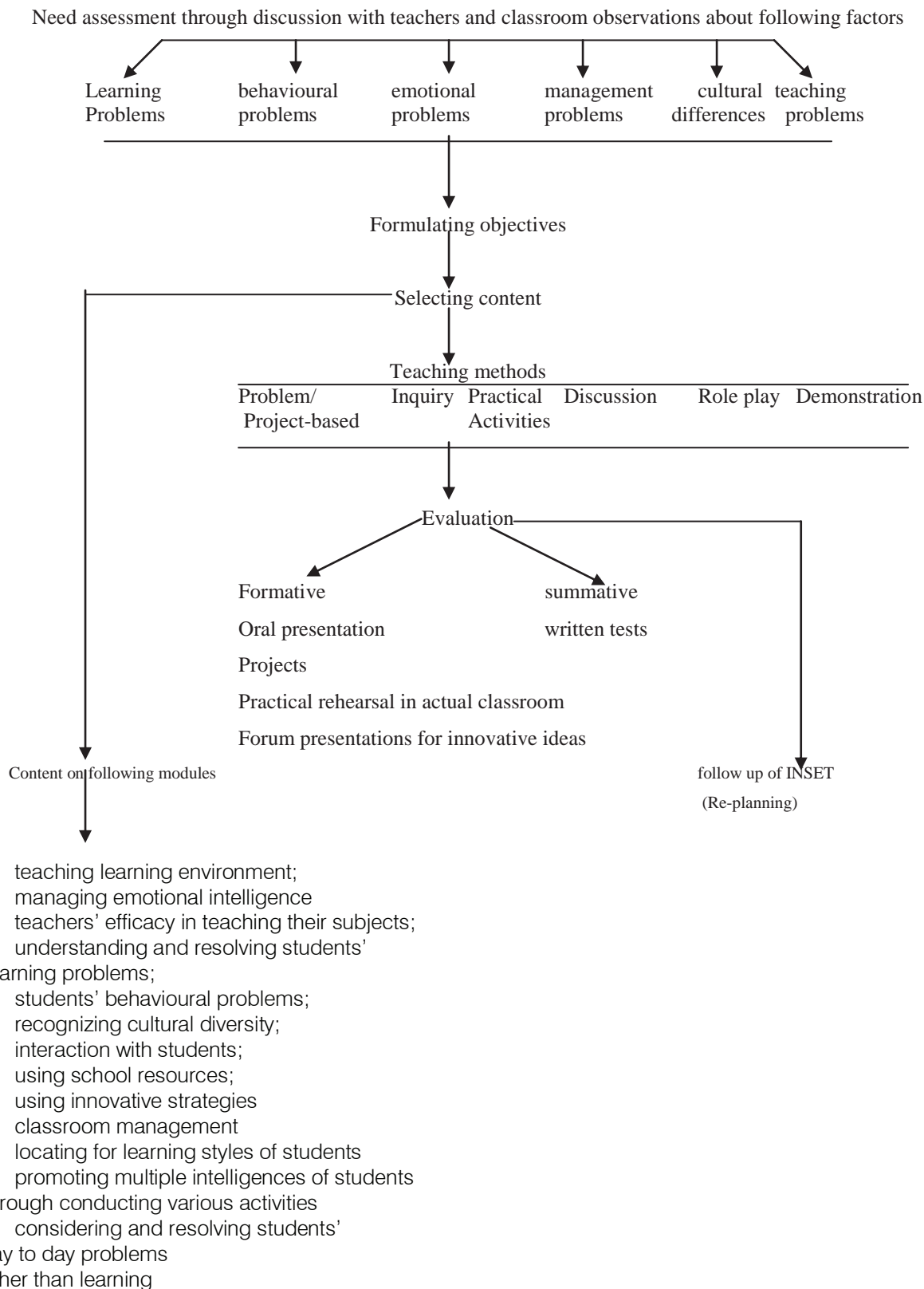
Any activity which is left without having any evaluation does not fruit well. Therefore, in-service teacher training course cannot be left aside without having any assessment. It needs assessment like other courses. However, here, I do not suggest the stereo type evaluation of just memorization of fact. Rather I want the trainee be able to apply the knowledge s/he get during their training course. Therefore, I suggest multi assessment activities for evaluation of in-service course. It may be formative evaluation during teaching of the course, finally a summative, that will be at the end of the course (written test) how much the teachers have understood the underlying concepts of the course. Further we can assess teachers who have gone through in-service training through oral presentation on the topic of classroom related problem, or small projects relating to teaching- learning scenario or problems of teachers' interests. Furthermore, we can have forum of teachers who get training under course and we can have their views for bringing innovation in teaching methods or any other area of teachers' interest. Another suggest for evaluation is to observe teachers who get training in their actual classroom setting, it will be a follow up study for INSET and after this assessment we can re-plan for further improvement that are needed.

### *Important Note*

Content of the module is described in the visual presentation of the model which has been mentioned on following page.



*Figure 1 :* Propose Model of INSET for Pakistan Based on Teachers' Concerns about Classroom Practices and Students' Related Problems (Learning and Behavioural) (CPSRP).



## VII. DISCUSSION

It is a fact that if a programme is designed by consultation with teacher, then of course they will take

UNESCO advised for developing country to invest 4% of GDP on education. However, due to lack of political instability, lack of planning, and poverty our GDP rate for

education could not be raised. That is the reason that for teachers' in-service /professional development we have to rely on donors grants. Therefore, we do not have proper system of in-service training of teachers and proper course content in shape of curriculum. These programmes run randomly whenever they get grant/donation from any funding agency like UNESCO, USAID, World Bank, Asian Bank, etc.

The proposed model is actually a course for teachers' in-service training professional development. It is suggested that whenever, we get any grant for INSET, at least we should have some developed course with us so that we can run our INSET programme according to that course.

*Suggestion 1 :* Need assessment for finding ground roots realities may be done through discussion with teachers and class observations in teaching of specific subjects.

*Suggestion 2 :* Teachers may be given options for which mode of training will best suit them in order to improve their teaching.

*Suggestion 3 :* Time (length), duration (number of days) and venue of INSET programs may be organized in nearest schools.

*Suggestion 4 :* The model of INSET that I have suggested for INSET programs may be used for professional development of teachers.

*Suggestion 5 :* INSET training focus on participants' sessions on collaborative work, discussing on actual classroom environment, the way of dealing and interacting with students' problems and their learning difficulties.

*Suggestion 6 :* Constructive approach may be followed and trainee teachers may be deal as constructor and generator of knowledge.

*Suggestion 7 :* Providing teachers training in the ways how to develop students' interest and motivation in learning and how to resolve students' disputes by maximum applying constructivist approach in all such matters.

*Suggestion 8 :* How to create a positive and facilitating environment in classroom and how to develop students' emotional intelligence through various activities and how to teach to cater multiple intelligences of students.

*Suggestion 9 :* Methodology of in-Service teacher education may focus on the possible issues relevant to students' behavior in classroom environment.

*Suggestion 10 :* There is need to establish National Council for Professional Development (NCPD) in order to bring uniformity in the INSET curriculum and programs.

*Suggestion 11:* When ever new curriculum is introduced or some portion of curriculum is revised, then it is essential that along with new curriculum some sort of support material may be developed INSET programs of teachers.

*Suggestion 12 :* Teachers can be sent on foreign training in developed countries so that they may experience and observe the differences in their teaching methods and can implement in their own country.

*Suggestion 13 :* In the era of Information Communication Technologies (ICT) we need to equip our teachers with basic ICT skills and use of electronic resources like use of online resources of knowledge so that they use them and can improve their knowledge.

*Suggestion 14 :* The focus of INSET may be on providing innovative training to teachers on classroom practices to identify what activities teachers can replace/re-emphasize and through which ways.

*Suggestion 15 :* INSET may particularly be designed and organized to retrain teachers in understanding students' diverse learning styles and learning needs.

*Suggestion 16 :* Monitoring of follow up of INSET with reference to its effect on students' learning may raise the status of INSET and can earn the trust of donor agencies.

*Suggestion 17 :* University school partnership may be developed for providing INSET training in universities.

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## Teachers' Roles in Autonomous Learning

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**Abstract** - As Little described, learners' autonomy has been a new term in the field of applied linguistics. It has become one of the objectives of education now. This paper reviews definition and some misunderstanding of learners' autonomy, and discuss the roles of teachers in autonomy.

**Keywords** : *learning; autonomy; foreign language learning; teacher, role.*

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# Teachers' Roles in Autonomous Learning

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**Abstract** - As Little described, learners' autonomy has been a new term in the field of applied linguistics. It has become one of the objectives of education now. This paper reviews definition and some misunderstanding of learners' autonomy, and discuss the roles of teachers in autonomy.

**Keywords** : learning; autonomy; foreign language learning; teacher, role

## I. MISCONCEPTION OF LEARNER AUTONOMY

The concept of learner autonomy has been around for a few years and even become a buzzword within the context of language learning. Unfortunately, it has also been misunderstood as self-instruction. While it may be true that learners who are able to follow a path of self-instruction successfully may have acquired a high degree of learner autonomy. Some also assume that learner autonomy in the classroom means that the teacher transfers all control to the learners and thus becomes a redundant part of the learning process. Consequently, learner autonomy is often described as a new methodology. However, while the teacher may play a major part in developing autonomy in the learners, this certainly cannot be programmed in any way.

## II. DEFINITION OF LEARNER AUTONOMY

Holec(2001:48) one of the earliest advocates of autonomy in language teaching has defined autonomy as "the ability to take charge of one's own learning". Dickinson (1987, cited in Gardner & Miller,1996:6) accepts the definition of autonomy as a "situation in which the learner is totally responsible for all of the decisions concerned with his or her learning and the implementation of those decisions".. Boud suggests that autonomy is "an approach to educational practice" that emphasizes learner's independence and learner's responsibility. Kenny (1999:431) states that autonomy is not only the freedom to learn but also "the opportunity to become a person". These definitions on autonomy can involve learners in taking greater responsibility for what they learn, how they learn, and when they learn. More clearly, Littlewoods (1999:71) identifies autonomy should include the two features:

1. Students should take responsibility for their own learning.

2. Taking responsibility involves learners in taking ownership (partial or total) of many processes which have traditionally belonged to the teacher, such as deciding on learning objectives, selecting learning methods and evaluating process.

## III. WHY AUTONOMY

Today the important aspect of education is to teach students how to acquire knowledge and how to maintain enthusiasm about learning. Language learning, as Thomson (1996: 78, cited by Lee, 1998: 282) puts it, is 'a life-long endeavor'. Learner autonomy can help to achieve high degrees of creativity and independence. The most common notion for autonomy is a goal of education. Fostering a learner's autonomy should be regarded as one of the most important goals that teachers and educators try to pursue. On the other hand, learner's autonomy lays the foundation of lifelong learning. It goes without doubt that to improve students' ability to learn autonomously becomes the duty of every teacher. It is of course possible to apply this idea to English lifelong learning.

## IV. DEFINITION OF TEACHER'S ROLE

Many linguists and scholars have made a great many researches on teacher's role. Ehrman describes teacher's role as "If the classroom is a stage in a theater, and students are actors, what is teacher? The teacher is many people in theater: director, prompter, coach, scriptwriter, audience, and above all, another actor, but they also emphasize different roles from the array. For instance, in traditional teacher-centered methods, the role of director and scriptwriter are especially important, though there are others in more minor parts.(Ehrman and Dornyei, 1998:222-223) Wright (1991) classifies the term such as manager, resource provider, guide, evaluator, organizer and introductory into two major roles of teachers in the classroom:

1. to create the conditions under which learning can take place: the social side of teaching.
2. to impact, by a variety of means, knowledge to their learners: the task-oriented side of teaching."(Wright 1991:51)

The description of Ehrman and Dornyei is accurate, vivid and useful in helping teachers to identify and classify their self-concept and preferred teaching style.

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## V. TEACHER'S ROLE IN THE TRADITIONAL ENGLISH LANGUAGE TEACHING

In traditional language teaching, teachers play more important roles than student in education. In the 1960s and 1970s, there was much reflection in educational writing in western cultures on traditional teacher-directed, examination-oriented and grammar-and-vocabulary-based. The evaluation of a teacher had depended on the amount of knowledge he or she crammed into the students' head: the more, the better. The teacher is a unquestionable knowledge-giver" (Cortazzi and Jin 1996), who dominates the class from the beginning to the end. According to Richards and Rodgers (1986), the teacher acts as the model of language, the lesson planner, the controller of learner practice and the assessor of learner's performance, the organizers in the teaching program in terms of knowledge of grammar, the planners of the course, preparing the materials and deciding what and how learners ought to learn.

In these phases, the teachers are definitely the center of teaching, controlling in the whole performance. They control not only the teaching material but also the learning steps of their learners. What is more, teachers are also assessors of the learners' knowledge and performance. In one word, teachers hold the dominant status of teaching and there is no doubt that the teacher is a complete authority and learners appear to follow passively what is taught in a traditional language teaching. This will naturally lead to poor teacher-student interactive relation and unsatisfactory effect of language teaching.

As opposed to the traditional role of teachers, in a learner-centered, communicative and autonomous class, the teacher should shift the role from teacher-centered to the learner-centered mode, in which the learner is the centre of the program.

Autonomy requires the understanding of new roles between teachers and learners. It is necessary for teachers to change their roles so as to adapt themselves to the new requirement of autonomy. The promotion of autonomy is dependent greatly on how teachers are aware of their new roles.

For the learners, they would set their own learning goals, select the learning strategies that suit them best and which are appropriate to their own contexts, and evaluate their progress so that they may become more effective learners and take more responsibility for their own learning. For some teachers, there might be a misunderstanding that learner autonomy would lead to the redundancy of teaching staff because learners are able to do the jobs which formerly belong to their teachers. But in fact, although learner autonomy would help shift the learning/teaching responsibilities from the teachers to the learners, teachers' responsibility should be reinforced rather than

reduced. Actually, autonomous learning is not necessarily learning alone, nor is it necessarily learning without a teacher,

## VI. MISUNDERSTANDING OF TEACHER'S ROLE IN LEARNER'S AUTONOMY

First of all, it is a misinterpretation that teachers' roles are no longer the part in the autonomous learning process. However, the fact is that teachers play a vital role and their responsibilities can never be ignored. Learner autonomy is based on learner's independence and active attitude towards learning. The learner has the responsibility to make decisions and take charge of their learning. But without teachers' counsel and supervision, the whole process will result in low efficiency or even fall into disorder.

Secondly, it is a misconception, pointed out by Little, that self-instruction is often regarded as a synonym of autonomy. However, they are not equivalent. "Self-instruction refers to the situation in which a learner is working alone without the direct control of the teacher". ( Dickinson 1987, p.5, cited in Jones 2003) and in the narrow sense, self-instruction is a "deliberate long-term learning project instigated, planned and carried out by the learner alone, without teacher intervention".( Benson 2001, p131, cited in Jones 2003) It focuses on whether learning is carried out by the learner alone and excludes the sessions within the taught course. On the contrary, learner autonomy focuses on whether the learning is controlled by the learner. In autonomous learning, learners take their own responsibility for goal-setting, materials selection, learning activities and/or assessment, instead of a teacher or self-study materials being in overall charge (Benson, 2001).

## VII. TEACHES' ROLE IN LEARN'S AUTONOMY

In order to foster students' leaning autonomy, teachers need to adapt to perform a variety of roles. Breen and Candline classify the roles of teachers into the following categories: teacher as manager and organizer; teacher as facilitator; The third role is that teacher as counselor. (Richards and Rodgers 1986, p.77)

### a) *Managers and organizers*

In a learner-centered system the teacher should take the responsibilities of organizing various kinds of activities and games which are appropriate, effective and relevant to the classroom teaching and which will best meet the students' needs and expectations. The ultimate goal is to respond to the students' interests and abilities so that they will be highly motivated to perform in each stage of classroom activities. But the teacher should bear in mind that he or she should give clear instructions as to what is to be done because the

success of many activities, no matter whether it is a specific role-play or a group discussion, depends on good organization and on the students' knowing exactly what they are expected to do. Otherwise, it is impossible for the two parts of teaching-learning process to achieve their objective. Teacher's role as manager and organizer is considered to be the first and foremost role teacher has to play in class.

#### b) *Facilitator*

In order to make the progress more flexible and successful, it is necessary for teachers to serve as a facilitator.

##### i. *Features of Facilitator*

What are the features of a facilitator in autonomous learning? According to Voller, a facilitator provides psycho-social support and technical support. Psycho-social support refers to the capacity of motivating learner, as well as the ability of raising learners' awareness. Technical support refers to helping learner to plan and carry out their learning, helping learners to evaluate themselves, and helping learners to acquire the skills and knowledge.

##### ii. *Teacher as a facilitator: a guide to motivate in learning*

In focusing on the role of teacher as a facilitator in autonomous learning, this part makes clear that autonomous English learning does not mean learners simply learn on their own. Learners in the process of becoming autonomous need a teacher to support them in order to reach the highest possible achievement. As facilitators, teachers need to do all the efforts to help make the learning easier and motivate learners to play to the best of their potentials, which includes: helping the learners to plan and carry out their independent language learning; helping learners to acquire the knowledge and skills and motivate learner to learn actively and autonomously. In the process of facilitating, it involves teachers' encouragement and assist. Teachers encourage learners' commitment, helping them to get rid of the uncertainty and anxiety and overcome the obstacles.

##### iii. *Teacher as a facilitator: a guide to resource.*

During the participation in classroom activities, the teacher is expected to be the language resource. It is obvious that the teacher is responsible to ensure necessary language input and to offer help whenever it is needed. During this process, the teacher's first role is to motivate learners to produce their own language and to advisably correct students' errors so as to help students develop their own learning strategies and techniques. As a guide to resource, teachers could also introduce some learning materials as: English magazines and newspapers, some useful websites to learners. In order to motivate learners, teachers should be capable to select the materials which can be used to

arouse learners' interest and cater to their learning level so that this ensures the learners' satisfaction and confidence. And thirdly, when the students had difficulty in learning, teachers would get ready to provide information.

##### iv. *Teacher as a facilitator: an evaluator to the results*

It is generally believed that it is another major part of a teacher's job to assess the students' work. Teachers should focus on students' success or progress so that a success-oriented learning atmosphere could be created. At the same time the students will be more confident in autonomous learning.

##### c) *Teacher role as counselor*

Richards and Rodgers (1986, p.78) argued: "The teacher-counselor is expected to exemplify an effective communicator seeking to maximize the meshing of speaker intention and hearer interpretation, through the use of paraphrase, confirmation, and feedback."

Teacher as counselor is to give advice and help learners so that they can achieve more efficient learning. This kind of role can be realized by means of helping learners to become more self-monitoring, fulfill learners' aims and needs, as well as give feedback and support learners towards the target of autonomous learning.

## VIII. CONCLUSION

It is not an easy thing to make the students really become the master of autonomous learning. The teachers must shift their roles from a dominator to a director and let the students learn positively. The teacher must believe in the students, respect them and create suitable education, making the class a one of discussion equally and cooperate friendly. The students should act as the role of center under the guide of autonomous learning theory. They learn and study actively under the teacher's instructions. Only when the students enrich themselves, encourage themselves, realize themselves and adjust themselves step by step during the teaching evaluation, can they reach the high efficiency of autonomous learning. During the process of autonomous learning, the relationship between the teachers and the students is equal,

Also, becoming autonomous learning is an ongoing process which takes time, patience and support. Students are in the process of becoming autonomous and are expected to be always autonomous to be lifelong learners. It is the responsibility of the educator to foster this development process of learning.

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1. General,
2. Ethical Guidelines,
3. Submission of Manuscripts,
4. Manuscript's Category,
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- Very for a short time explain the tentative propose and how it skilled the declared objectives.

Approach:

- Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done.
- Sort out your thoughts; manufacture one key point with every section. If you make the four points listed above, you will need a least of four paragraphs.
- Present surroundings information only as desirable in order hold up a situation. The reviewer does not desire to read the whole thing you know about a topic.
- Shape the theory/purpose specifically - do not take a broad view.
- As always, give awareness to spelling, simplicity and correctness of sentences and phrases.

**Procedures (Methods and Materials):**

This part is supposed to be the easiest to carve if you have good skills. A sound written Procedures segment allows a capable scientist to replacement your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt for the least amount of information that would permit another capable scientist to spare your outcome but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section. When a technique is used that has been well described in another object, mention the specific item describing a way but draw the basic



principle while stating the situation. The purpose is to text all particular resources and broad procedures, so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step by step report of the whole thing you did, nor is a methods section a set of orders.

#### Materials:

- Explain materials individually only if the study is so complex that it saves liberty this way.
- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

#### Methods:

- Report the method (not particulars of each process that engaged the same methodology)
- Describe the method entirely
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures
- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

#### Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

#### What to keep away from

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings - save it for the argument.
- Leave out information that is immaterial to a third party.

#### Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently. You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.

#### Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

#### What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.





- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

#### Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

#### Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

#### Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

#### Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.

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<b>Methods and Procedures</b>	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
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<b>References</b>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



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