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ARTS & HUMANITIES - PSYCHOLOGY

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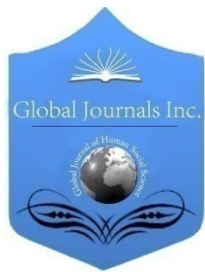
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## Constraints against the Educational Supervision as Perceived by Teachers of Physical Education in District of Alqasr

By Dr. Hisham Ali Aldmour

*Al Karak University College, Jordan*

**Abstract-** This study was aimed at exploring the problems that face educational supervision in physical education from the physical education teacher's perspectives in AL-Qasr district. The sample of the study consisted of (52) physical education teachers (26 male & 26 female), where descriptive statistics and T-test were used.

The results of the study revealed that there were no significant statistical differences in the views of the both genders with regard to the constraints facing educational supervision in physical education.

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# Constraints against the Educational Supervision as Perceived by Teachers of Physical Education in District of Alqasr

Dr. Hisham Ali Aldmour

**Abstract-** This study was aimed at exploring the problems that face educational supervision in physical education from the physical education teacher's perspectives in AL-Qasr district. The sample of the study consisted of (52) physical education teachers (26 male & 26 female), where descriptive statistics and T-test were used.

The results of the study revealed that there were no significant statistical differences in the views of the both genders with regard to the constraints facing educational supervision in physical education.

## I. INTRODUCTION

The development of educational supervision is based on the development of theories of administration such as the social-behavioral concept and systems theory. The educational system is one of important social systems since it focuses on building the well-being human who is capable of active contribution to building and developing his/her society. This system combines its components of students, teaching staff, administrative staff, buildings, learning and teaching techniques and syllabus. So the educational system looks like other social systems. Tanner (2007) refers to the term of "education supervision" as a modern term where its philosophy is based on the concentration of improving the performance of teaching staff since they are the focus of supervision processes provided that there is a democratic environment based on the mutual respect and considering the teaching staff needs which will be reflected on the improvement of learning-teaching process in a positive way.

In general, the educational supervision also aims at improving the learning-teaching process through the active control over all variables affecting it, the protective measures and recovery procedures with components of educational system until developing the whole educational process with its inputs, processes and outputs (Tanner, 1987).

Indicators of the development and modernity of educational activity and its relation with various goals which, if achieved, will develop the elements of learning-teaching process, create its form, and assign devoted roles to each element beginning with the students as the focus of this process, through the teacher, the driver, the

facilitator and the educational mediator to the top management, the school principal, as the leader, organizer, and a supervisor. Among such elements the most important one is the role of educational supervisor through facilitating, problem tracking and solving. (Aiyish, 2013/2014).

The educational supervision witnessed several stages of development. The first stage was inspection which was interested in ensuring that teachers perform their tasks upon the predefined frameworks and means. This type of supervision was unable to improve the education in the school since it sought continually the envelope not the core of educational process.

As a result of research and studies conducted in the fields of social psychology and educational administration, a new step was made to the philosophy of educational supervision represented in concentration on the improvement of teachers' performance as they are the center of educational supervision provided that it should be made in democratic environment that is based on the mutual respect and interest in the needs of the teacher (Alhamdoon, 1992).

## II. PROBLEM OF THE STUDY

Despite the awareness of the ministry of education towards the importance of educational supervision system and organization, but this system is still behind the new attitudes especially in the field of physical education besides that the educational supervisor is still covering a large number of teachers relatively where the ratio of supervisors to teachers is very low. In one directorate we don't find but one supervisor which in turn will create fatigue to the supervisor and becomes unable to perform his/her duties which require consultations and cooperation with teachers (Alhamdoon).

The above mentioned details it is clear that educational supervision, in general, and supervision in physical education in specific encounters difficulties and constraints that preclude its effectiveness and role of supervisor, besides his/her supervision in addition to the expectations of his/her managers and top officials. These things reflect on the educational efficiency of supervision processes.

For these reasons the researcher, according to his job in physical education and his concerns of

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difficulties and problems of such topic, the researcher found it was necessary to conduct this study which aims at investigating the Constraints that encounter the educational supervisors of physical education activities as perceived by the teachers of physical education at the District of Alqasr schools.

### III. OBJECTIVES OF THE STUDY

This study aims at:

- o Recognize the constraints against educational supervision on physical education activities as perceived by the teachers of physical education in District of Alqasr schools.
- o Recognize these constraints as perceived by the teachers of physical education in District of Alqasr according to gender.

#### a) *Scopes of the study*

- The human scope

This scope includes all physical education teachers (female, and male) in District of Alqasr

- Spatial scope

District of Alqasr

- Time scope

The study was conducted during the second term of academic year 2013/2014.

### IV. TERMS OF THE STUDY

#### a) *Educational Supervision*

It is a democratic, technical, leading, organizing and holistic continuous process which seeks to develop the learning-teaching process through the active interaction between the supervisor, the school principal, the teacher and the student as a joint team (Sergeo Vani, 1993).

#### b) *Educational supervision over physical education activities*

It is a leadership process that is interested in the needs of supervisor, teacher and student from the personal and professional side. It also makes efforts to help the staff in the school to create an atmosphere that contributes to the development of both teachers and students and achieve the general educational goals through teachers participation in setting and carrying out the plans besides proving the environment of satisfaction and understanding of teachers which in turn will help them increase their self appreciation and existence (Alhalawani; 1991).

#### c) *Teacher of physical Education*

He/She is the educationally and academic qualified to teach the syllabus of physical education for primary and secondary schools, and supervise all physical activities of training the teams and holding the sports championships inside and outside the schools (Abwini:, 1990).

#### d) *Constraints*

These are professional problems that encounter both teachers and supervisors thus preclude achieving their planned objectives (Al Zu'bi:, 1990).

#### e) *Theoretical Framework*

The constraints against the educational supervision include administrative, economic, technical, social and personal constraints.

##### i. *The administrative Constraints*

These constraints include the various and different burdens and tasks that teachers and educational supervisors should carryout, where it takes time and efforts which in turn reflects on the supervision process, and the educational proves in a whole.

Lack of training courses make it difficult for supervisors and teachers to adapt to the changes due to the lack of new knowledge and traditional techniques besides the weak practicing of educational supervisors by schools principals for the purposes of follow up and assessment.

The low supervisor/teacher ratio and the lack of appropriate criteria to select the competent teacher besides teaching subjects by the irrelevant teachers cause problems. The unavailability of places to hold meeting and supply schools with teaching aids to help supervisor besides complaints by principals from the training courses held while teachers are on their duties and the weakness of awareness of some principals, supervisors and teacher. All these constraints are considered administrative constraints. (Ayish, 2013/2014).

##### ii. *Economic Constraints*

This type consists of lack of teaching aids, books and bulletins in addition to the lack of material incentives presented to supervisors and teachers.

##### iii. *Technical Constraints*

This type includes several constraints such as the unimplementing of supervisor instructions by some teachers; low competency of supervisor or teachers; low involvement of teachers to the profession; large numbers of students in the class rooms; in contribution of teachers to the educational planning of learning-teaching processes; low level of teacher's professional growth such as the lazy, the static, the rejecter, the autocratic and the loose; difficult syllabus and weak practiced educational assessment techniques; unsatisfaction of teachers of supervisor instructions and the indiversity of educational supervision techniques (Alhuwaidi:, 2002; Ayish, 2013/2014).

##### iv. *Social Constraints*

This type consists of the inappropriate school environment due to the lack of public-owned buildings where the rented buildings lack safety and security instruments; lack of labs; lack of yards for sports



activities, and unavailable theaters and stages for the art and cultural activities (Tammer, 1987).

#### v. *Personal Constraints*

This type includes the inability of some principals and supervisors to adopt the suitable leadership styles; weak relationship between both principals and teachers and emerging personal problems that affect the job execution (Ayish, 2013/2014)

## V. LITERATURE REVIEW

a) Al Hamdoon (1992) conducted a study on the Constraints of educational supervision in Jordan, the supervisors perspective beside determining the solutions and future plans. The study sample consisted of 329 individuals including 39 supervisors (totally selected) and 290 male and female teachers (randomly selected through strata sampling). To answer the questions of the study the researcher developed two instrument. The first one was a questionnaire designed to measure the constraints against educational supervision in the field of physical education. This questionnaire consisted of 65 items distributed among eight topics of supervisors; these were the planning, syllabus, education, professional growth, evaluation, educational administration, class administration, and relation with colleagues and community.

The second questionnaire was designed to determine the solutions and future plans of educational supervision. It consisted of 18 items. The results showed constraints that encounter the educational supervision over the physical education activities, these constraints were highly moderate and low threatening. It showed also no statistically significant differences in the degree of feeling the super visional Constraints attributed to gender, type of work, experience and qualification.

The researcher recommended the consideration of the most severe constraints and making efforts to prioritize them to find the appropriate means for avoidance them and enhance the quality of education in Jordan.

b) Almughidi study (1997) aimed at exploring the educational supervision constraints from the perspectives of supervisions in Ihsa'a (Saudi Arabia). In terms of gender, qualification and experience, the study consisted of 47 female and 29 male supervisors. The researcher designed a questionnaire which included the economic, technical, administrative, social and personal aspects. The study showed that there were constraints in this respect, besides the statistically significant differences in the gender variable to the favor of female supervisors.

c) Hatrieyh (1999) study recognized the constraints against the educational supervision among the lower- basic stage as perceived by the supervisors and teachers in Jordan, besides determining the solutions and future plans of supervision for this stage. The study sample consisted of 330 individuals; 30 supervisors and 300 teachers selected by random-strata sample.

To answer the questions of the study the researcher designed two forms of surveys. The first was devoted to measurement of the constraints against the educational supervision at the lower-basic stages and consisted of 80 items distributed among 8 topics of supervision; educational planning; syllabus, professional growth, teaching, evaluation, educational administration, class administration and the relationship with colleagues and community.

The second form was used to measure the solutions and future plans of educational supervision and consisted of 25 items. The researcher applied the arithmetic means, standard deviations, percentages and used the these of t and ANOVA. The study concluded that the constraints that encounter the educational supervisor at the lower basic stage were highly, moderately and low threatening constraints.

The researchers recommended taking into consideration the most threatening constraints and make efforts to find the appropriate means to avoid them and enhance the quality of education in Jordan besides designing a program to develop the educational supervision and the lower-basic stage, increase the numbers of supervisors, reduce the number of teachers under one supervisor and conduct more studies that handles the different aspects of supervision.

d) Masa'adih (2001) study aimed at recognizing the constraints against the educational supervision in the northern education directorates in terms of the affects of gender, experience and the qualification alone and combined on these constraints. The population of the study consisted of all 277 supervisors in the northern directorate for the academic year 2000/2001. A random strata sample of 151 male and female supervisors was selected. The researcher designed a survey of 63 items distributed among eight topics: planning, syllabus, education, professional, growth, evaluation, educational administration, class administration and the relationship with colleagues and community.

The researcher concluded that the degree of constraints as perceived by the supervisors was high. The researcher recommended avoidance of use the direct imperative instructions since the goal of supervisor is to improve the learning teaching process, hold debate sessions with teachers, coordinate among ministry of educations and colleges of education in the universities to benefit these results.

- e) Alharbi (2006) study aimed at recognizing the Constraints against educational supervision in Saudi Arabia, as perceived by supervisors and primary and secondary schools principles at the Al Russ area. The study also aimed to recognizing any statistically significant differences among the perceptions of both supervisors and principles towards these constraints.

The study sample consisted of all 110 educational supervisors at the education directorate and supervision centers as Arrus region, all 46 intermediate schools and 26 school masters.

To achieve the objectives of the study the researcher designed a survey tool composed of 80 items that measure ten topics: planning, syllabus, education, professional growth, evaluation, education administration, class administration and the relationships among colleagues and community.

The study concluded the highest level of topics in terms of constraints was the teachers as perceived by supervisors, the supervision system as perceived by intermediate school masters and the education topic as perceived by secondary schools master.

## VI. QUESTIONS OF THE STUDY

- What are the constraints against the educational supervision as perceived by the teachers of physical education at District of Alqasr schools?
- Are there statistically significant differences among the constraints as perceived by these teachers attributed to gender variables?

## VII. STUDY PROCEDURES

- Methodology  
The researcher used the descriptive methodology due to is appropriateness to the scope of the study.
- Population  
The total population of the study was 56 female and male physical education teachers at District of Alqasr schools in the academic year of 2013/2014.
- Sample  
The sample consisted of 52 male and female teachers or 93% of total population of the study as shown in Table 1.

Table 1 : Distribution of Sample members upon gender Variable Element No %

Variable	Element	No	%
Gender	Male	26	100
	Female	26	87
Total		52	93

- Study instruction  
The researcher applied the instrument which was designed by (Al hamdoon, 1992). The questionnaire consisted of 30 items for five topics as follows:
- a) Appendix 1
- Constraints against supervision related to planning and consisted of 6 item
  - Constraints related to syllabus and consisted of 6 items
  - Constraints related to education and consisted of 6 items
  - Constraints related to evaluation and consisted of 6 items
  - Constraints related to class administrate and consisted of 6 items

sample for the first time then a after one week he reapplied it on the same sample and calculated the correlation coefficients among the estimations of the sample in both application, where Chronbach Alpha values for the five topics were 0.899-0.981 for topics and 0.959 for the instrument as shown in table 2.

## VIII. STABILITY OF THE INSTRUMENT

The stability of instrument was verified through application and reapplication, where the researcher applied it on ten female and male teachers outside the

*Table 2* : Result of Chronbach Alpha for the Study topics Topic

Topic	No. of Items	Chronbach Alphas
Supervision in terms of planning	6	0.981
Supervision in terms of syllabus	6	0.899
Supervision in terms of education	6	0.965
Supervision in terms of evaluation	6	0.902
Supervision in terms of class administer	6	0.982
Total	30	0.959

Table 2 shows the results of Chronbach Alpha for the Study topics where the values of Chronbach Alpha coefficients reflect high stability of study topics which means validity and ability of such topics to measure the constraints in the study.

educational supervision as perceived by the female and male physical education teachers in District of Alqasr schools. N= 63

#### a) *Study Procedures*

After the researcher was sure of the validity and stability of the study instrument and determined the sample, he distributed the survey on the same individuals of female and male physical education teacher at District of Alqasr schools. He asked them to read the instructions and respond on all items through ticking (X) in the appropriate square upon the Likert Scale of 5 degrees. After retrieving the forms he entered the data prior to analysis.

#### b) *Study Variables*

- independent variables  
Gender- (female-Male)
- Dependent Variable

Responses of teachers to the measurement of Constraints

#### c) *Statistical Analysis*

The researcher used the following analytic tools:

- Arithmetic means, Standard deviations and percentages
- Chronbach Alpha Test
- t Test

## IX. DISPLAY AND DISCUSSION OF RESULTS

#### a) *Results of questions one*

"What are the Constraints against educational supervision as perceived by teachers of physical education in District of Alqasr"?

To answer this question the researcher calculated the arithmetic means, standard divinations of sample estimates for study topics and instrument as shown in table 3.

#### b) *Planning: Table 3*

Arithmetic mean, standard deviation and percentage for each item of "Constraints against

Item details	Arith. mean	Std dev	%	Rank in topic	Rank in questi.
There is no clear and comprehensive plan for educational supervision program	3.56	0.95	71.11	2	18
There is no plan for supervisor determines the schedule of visits to teachers at school	3.49	0.90	69.84	4	22
Lack of coordination between supervisor and teacher in terms of planning	3.43	1.00	68.57	5	24
Insufficient supervisor visits	3.57	1.00	71.43	1	17
School administration participates in setting plans of physical activities	3.56	1.00	71.11	3	19
Emergency and sudden activities and changes on plans don't affect the plan course	3.27	1.03	65.40	6	26
Total	3.48	0.93	69.58		

Table 4 shows the values of arithmetic means standard deviations, percentages for each item of supervisions Constraints related to syllabus. The table shows that item 2, which states "when setting syllabuses there is no consideration to the conditions of Jordan's environment...", obtained the first rank among the topic items with an arithmetic mean of  $3.92 \pm 0.96$  and relative importance of 78.41%. Item five which states that "The syllabus of physical education fits the desired objectives", obtained an arithmetic mean of  $2.48 \pm 0.96$  and relative importance of 49.52%. For all items of the topics the arithmetic mean was  $3.47 \pm 0.61$  and relative importance of 69.42%.

#### c) Education

Table 55: Arithmetic means, standard deviation and percentages for each item of the topic "Constraints against supervision related to education. N=63



Item details	Arith. mean	Std dev	%	Rank in topic	Rank in Survey
Supervisors have no knowledge of the new (modern) supervision approaches in education	3.51	0.84	70.16	4	21
Lack of applied lessons that teachers perform in front of supervisors	3.75	0.92	74.92	2	6
The school is in badly need for the educational aids and modern sport equipments to be used in physical education	3.75	1.02	74.92	3	7
School master presents his/her advices to the teachers of physical education, especially the new ones	2.44	1.00	48.89	6	28
There are fault attitudes and concepts among the teachers towards the supervision	3.89	0.81	77.78	1	4
In competent and unqualified of the personnel who evaluate the teaches of physical education	3.46	0.91	69.21	5	23
Total	3.47	0.56	69.31		

Through table 5, we find that item 5, which states that " There are faulted attitudes and concepts among the teachers towards supervisors", obtained the first rank with an arithmetic mean of  $3.89 \pm 0.81$  and relative importance of 77.78%, while item 4, which states that "School master presents hi/her advices and instructions to the teachers of physical education, especially the new recruited", obtained an arithmetic mean of  $2.44 \pm 1.00$  with relative importance of 48.89% (last rank). For all items in the topic, the arithmetic mean was  $3.47 \pm 0.56$  and relative importance of 69.31%.

#### d) Evaluation

Table 6: Arithmetic means, standard deviation and relative importance for each item of the topic "Constraints against supervision related to education. N=63



Item details	Arith. mean	Std dev	Relative importance %	Rank in topic	Rank in Survey
Supervisors have no knowledge of the new (modern) supervision approaches in education	3.43	0.86	68.57	4	25
No enough and safe sport equipments and tools and sport fields used to evaluate the achievement of students	4.03	0.76	80.63	1	1
Teachers are not interested in theoretical evaluation	4.00	0.80	80.00	2	2
There is an interest in the role of supervisor in terms of evaluation of physical education at school	2.32	0.93	46.35	5	29
Supervisors are not keen to collaborate with physical education teachers to prepare a measurement of evaluation of student achievement	3.68	0.96	73.65	3	11
There is interest in the role of supervisor in terms of evaluation the physical education at school	2.27	0.88	45.40	6	30
Total	3.29	0.27	65.77		

Table 6 shows arithmetic means, standard deviations and relative importance for each item in the topic of evaluation. Item 2, which states that "tools, equipments and play yards are not safe and enough to be used in evaluation of students achievement" obtained the first rank, with an arithmetic mean of  $4.03 \pm 0.76$  and relative importance of 80.634.

Item 6, which states that "There is interest in the role of supervisor in terms of evaluation" obtained the last rank, with an arithmetic mean of  $2.27 \pm 0.88$  and relative importance of 45.4. the aggregated arithmetic mean for all items of the topic was  $3.29 \pm 0.27$  and relative importance of 65.77%.

e) *Administering the classes*

**Table 7 :** Arithmetic means, standard deviation and relative importance of Constraints against supervision related to class administration N=63

Item details	Arith. mean	Std dev	Relative importance %	Rank in topic	Rank in Survey
Supervisor focuses on sudden visits to classes for teacher evaluation	3.63	0.97	72.7	4	12
Number of physical education sessions per class is not sufficient and des not achieve objectives	3.71	0.96	74.29	2	8
Authoritative style of supervisor prevents him/her accept notes of teachers	3.68	0.96	73.65	3	9
Weak personality of teacher when conducting the session reduces the achievement of visit goals	3.27	1.07	71.43	6	16
Approaches used to control and follow up the activities and tasks of phy, edu are weak	3.78	0.97	75.56	1	5
Teachers don't care the suggestions made by supervisor about the problems of control and discipline when managing applied sessions	3.62	1.01	72.38	5	14
Total	3.67	0.95	73.33		

Table 7 shows the values of arithmetic means, standard deviations and relative importance of the Constraints related to class administration topic. Itmes 5, which states that" approaches used to control and follow up the activities and tasks of teachers are weak", obtained the first rank, with an arithmetic mean of  $3.78 \pm 0.97$  and relative importance of 75.56%. item 4, which states that "Weak personality of teacher when conducting the session reduces the achievement of visit goals" ranked the last with an arithmetic mean of  $3.57 \pm 1.07$  and relative importance of 71.43%. the total aggregated arithmetic mean was  $3.67 \pm 6.45$  with a relative importance of 73.33%.

Table 8 : Arithmetic mean, standard deviation, and relative importance for Constraints

Topic	Arith. mean	Std dev	Relative importance %	Rank in topic
Supervision in terms of planning	3.48	0.93	69.58	2
Supervision in terms of syllabus	3.47	0.61	69.42	3
Supervision in terms of education	3.47	0.57	69.31	4
Supervision in terms of evaluation	3.29	0.27	65.77	5
Supervision in terms of class administer	3.67	0.95	73.33	1
Total	3.47	0.64	69.48	

Table 8 shows that the Constraints related to class administration obtained the first rank with an arithmetic mean of  $3.67 \pm 0.95$  and relative importance of 73.33 while Constraints related to evaluation obtained the last rank with an arithmetic mean of  $3.29 \pm 0.27$  and relative importance of 69.65. the total aggregated arithmetic mean for all topics was  $3.47 \pm 0.64$  with relative importance of 69.48.

f) Second Question

Are there statically significant differences among Constraints against educational supervisor as

perceived by physical education teachers at District of Alqasr attributed to gender variable?

To answer this question the researcher calculated the arithmetic means, standard deviations for estimations, by sample members, to the study topics, according to gender, as shown in Table 9.

Table 9 : Arithmetic mean, standard deviation and t test value for "Constraints against educational supervision as perceived by physical education teachers in Mazar according to gender variable. N=63

Topic	gender	Number	Arith. mean	Std. dev	T value	Sig level	Sig
Constraints related to planning	Male	28	3.43	0.97	0.37	0.706	No
	female	35	3.52	0.92	0.37	0.706	No
Constraints related to syllabus	Male	28	3.52	0.57	0.54	0.586	No
	female	35	3.43	0.64			
Constraints related to education	Male	28	3.44	0.54	0.31	0.753	No
	female	35	3.49	0.59			
Constraints related to evaluation	Male	28	3.33	0.29	1.03	0.305	No
	female	35	3.26	0.25			
Constraints related to class administration	Male	28	3.82	0.90	1.11	0.270	No
	female	35	3.55	0.99			
Total	Male	28	3.51	0.63	0.35	0.727	No
	female	35	3.45	0.66			

N.B: tabular t value at 0.05 level= 2.00



Table 9 shows no existed statistically significant differences among Constraints against educational supervision as perceived by physical education teachers in District of Alqasr attributes to gender where calculated t value indicates no significant difference since its values was less than tabular t values of 2.00.

## X. DISCUSSION OF RESULTS

### a) Discussion Results of first question

"What are the Constraints existing against the educational supervision as perceived by the teachers of physical education in south Mazar?"

Table 3 shows that item 4 of planning topic Constraints, which focused on that the supervision visits to schools were insufficient, obtained the first rank. The researcher referred to the fact that the supervisor in the directorate was responsible on a large number of teachers, there fore he/she couldn't devote more time to conduct visits, where one or two visits per semester was available.

Table 4 shows that items 2 of syllabus Constraints which stated that "when setting syllabus there was no consideration to the Jordan's environment" obtained the first rank. This shows that the local social, cultural, economic and climate conditions should be taken into consideration when setting the syllabus so as to be more effective.

Table 5 shows that item 5 of education Constraints which stated that "there were mistaken attitudes and concepts adopted by teachers in general towards the role of supervisor", obtained the first rank.

Table 6 shows that item 2 of evaluation Constraints which stated that "there were insufficient and safe equipments, tools and play yards to be used for evaluating students", obtained the first rank. The researcher attributes these Constraints to the lack of financial allocations for the schools to purchase such supplies which in turn affect the evaluation process.

Table 7 shows that item 5 of class administration Constraints, which stated that "the approaches applied in control and follow up the efforts and tasks of physical education teachers were weak", obtained the first rank among the topic's items.

Table 8 shows that class administration topic obtained the first rank of Constraints, which reflect the low efficiency of this process by teacher. This result is in accord with most similar studies which asserted the existence of such Constraints, such as the studies of Alharbi (2006), Masa'dih (2001), Hitriyeh (1999), Almgheidi (1997), Al Hamdoon (19920 and Alsaoud (1992).

### b) Discussion of second Question Results

"Are there statistically significant differences among the Constraints against the educational supervision over physical education as perceived by the teachers at south Masar? Attributed to gender?"

Table 9 shows that there were no statistically significant differences, where calculated t values were <2.00, while results indicated that female and male teachers encounter the same Constraints, since they live in the same educational environment. This result was in accord with the studies of Abu Nimrih (1990), Al Hamdoon (1992) but contrasted with Almgheidi (1197) and Alsaoud (1992) studies.

## XI. CONCLUSIONS

- There were no statistically significant differences in the degree of feeling of Constraints by male and female teachers attributed to gender
- Insufficiency of supervision visits
- No consideration to local and national social, economic, climate and cultural environment taken when setting the plans for syllabus
- There were fault attitudes and concepts by teachers towards the supervision in general
- Insufficiency of equipments and spaces to evaluate students' in the physical education achievement
- Weak personality of teacher when conducting a session in physical education which in turn reduces the achievement of visit objectives.

## XII. RECOMMENDATIONS

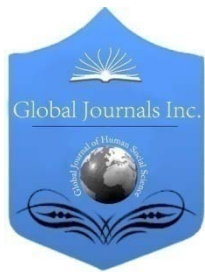
- Increase the number of physical education supervisor to cope with their supervision duties and tasks efficiently
- Conduct training courses and seminars to increase the interaction between supervisor and teacher
- Reduce the teacher/supervisor ratio
- Conduct more studies that cover all aspects of educational supervision and its variable such as qualifications and experience.

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## Realization of Quaranic Teleology: An Initiative to Comprehend its Suitability Comparing it With the Modern Philosophies

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**Abstract-** Why is teleology expected to understand and explain the evolution of human beings and for the ratiocination regarding their destiny's finalization? Is it a rational attempt that the pensive minds tried to visualize the sequences of human history through a teleological lens, or is it merely an urge of the unsatisfied minds to justify and rationalize their ontology oriented investigation, where teleology is an intellectual vessel of self-satisfaction? This essay want to answer these questions glancing over both sociophilosophical teleology and faith oriented or religious teleology. In understanding the religious or faith oriented teleology, the essay will explore the Quaranic teleological arguments comparing with modern socio-philosophy oriented teleology, basically Marxism. Marx was the only European Social scientist, who tried to put forward a holistic sociological approach, which has a grand-narrative and a specific teleology and which is capable to project a total trajectory of its deterministic philosophy.

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# Realization of Quaranic Teleology: An Initiative to Comprehend its Suitability Comparing it With the Modern Philosophies

A.B.M Siddique

**Abstract-** Why is teleology expected to understand and explain the evolution of human beings and for the ratiocination regarding their destiny's finalization? Is it a rational attempt that the pensive minds tried to visualize the sequences of human history through a teleological lens, or is it merely an urge of the unsatisfied minds to justify and rationalize their ontology oriented investigation, where teleology is an intellectual vessel of self-satisfaction? This essay want to answer these questions glancing over both socio-philosophical teleology and faith oriented or religious teleology. In understanding the religious or faith oriented teleology, the essay will explore the Quaranic teleological arguments comparing with modern socio-philosophy oriented teleology, basically Marxism. Marx was the only European Social scientist, who tried to put forward a holistic sociological approach, which has a grand-narrative and a specific teleology and which is capable to project a total trajectory of its deterministic philosophy. The essay will investigate the Neoliberal ideology, the most dominant ideology of the West today, and try to see, whether it promotes any teleology or not. The essay will also go into the philosophy of Plato, who formed the base of the paradigmatic sequences of the Western thinking in the ancient Greece, whose impact is still visible and glaring in the Western world. The main purpose of this essay is to compare the teleological stand of the holy Koran and that of the all the relevant modern social philosophies from the critical analytical points and fathom out their basic differences. Hence the essay will underscore the Shiite cosmology to observe the courses of Islamic teleology. The relevant Gnostic philosophical stands will be evaluated in this article especially the Shiite Gnosés. As the writer has its own judgment to understand the Islamic teleology, the opinions will be established to bring the whole article before that kaleidoscope summarizing all the relevant texts.

## I. WHAT IS TELEOLOGY? IS IT A WELL DEFINED MANIFESTATION OF DETERMINISM?

At first we have to understand the term 'teleology', because like other branches of philosophy it encompasses a very wide gamut of understandings. It is because from time immemorial a number of thinkers contributed to this concept. As the enlightened minds, from the ancient Greek philosophers to the modern western world, all used this concept, the

world religions, from the early formation of Hinduism and other non-codified faiths to the localized religions like Sikhism, also any way accommodated this concept to portray their deterministic views and cosmologies. In some respects we can consider 'teleology' to be a primary cogent agent to explain a plausible deterministic philosophy, whether it is a materialistic or a faith oriented elaboration.

Hence, we better discuss the concept 'determinism' a bit to understand the term teleology. Determinism is a philosophical aspect that every event, including human cognitions, behaviors, decisions and actions, even the courses of the history are primordially determined by any primary cause or agent. Even that primary cause may not be a 'conscious being' or a deliberate 'Prime Mover'<sup>1</sup> or unmoved mover as God, it could be such an agent or actor that the certain destination will be arrived by the certain factors (human beings or history or anything small or grand) after certain lapses of time due to their courses of action, whereupon that agent or actor played its role. Therefore, the idea was both utilized by theological and material explanations in understanding the cause and finality of the complex nature of the universe and human history. Although the deterministic philosophies always proposed a predetermined unbroken chain of prior causations back to the origin of the universe or the inception of history, they are not necessarily always fatalist in nature. Many deterministic philosophies including religions also proposed methods or *gnosés* to change the courses or different phases of the determined end of the supreme cause or the viewer (from theological perspectives), which could slightly

<sup>1</sup> The term 'Prime Mover' was first used by Greek Philosopher Aristotle in his **Metaphysics, book number 12, section 1072b. Primum movens** (in Latin) or Prime Mover referred to as **the First Cause**, which has been used in the philosophical and theological cosmology oriented arguments and ratiocinations for the existence of God and in support of cosmogony oriented determinism. However Aristotle never thought of any benevolent God. His God only devised the creationism, and then remained silent. Aristotle mentioned,

*That the final cause may apply to immovable things is shown by the distinction of its meanings. For the final cause is not only "the good for something," but also "the good which is the end of some action."*

See

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0052%3Abook%3D12%3Asection%3D1072b>

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deviate the trajectory of determination because of some interventions. It must not occur from its major *Archimedean point*,<sup>2</sup> from where the Prime Mover or the Prime Cause devised everything to be unfolded with the courses of time. Therefore, even in most of the cases the religions are not rigorously fatalist or pessimistically deterministic in nature as many people assume.

However, the philosophic determinists believe that the universe is fully governed by causal laws resulting in only one possible state at any particular time. In question of free will and determinism, the Philosophers entered into further debates of compatibilism and incompatibilism.

Compatibilism was initially propagated by the Stoics in the ancient Greeks. In the modern time, Hume further extended his arguments on this premise.

The determinists argue that all actions that take place are predetermined by prior causes including human actions. Thus determinism rules out the possibility of any free actions without any pre-deterministic idea.

In contrast, a compatibilist or soft determinist will defines a free act in a way that does not depend on the presence or absence of prior causes. For example, one could define a free act as an act without anyone's compulsion. Since the physical universe and the laws of nature are not persons, actions which are caused by the laws of nature would still be free acts. Therefore it is wrong to conclude that universal determinism would mean that, we are never free.

Hume was critical to the absolute authority of the free will. He opined that free will should not be understood as an absolute ability to have chosen differently under exactly the same inner and outer circumstances. Rather, it is a hypothetical ability that one can choose as he desires on the basis of his psychological or argumentative dispositions<sup>3</sup>. Hume

<sup>2</sup> *Archimedean point* or *Punctum Archimedis* refers to a hypothetical vantage point, from where the observer can objectively perceive **the subject of inquiry** with a view of totality. The concept also means that from removing 'oneself' from the object of study, one can minutely observe its relations with other things, but the observer remains independent. The expression comes from *Archimedes* (*Ἀρχιμήδης*), who supposedly claimed that he could lift the *Earth* off its foundation, if he were given a place to stand, one solid point, and a long enough lever. John Tzetzes mentioned in the 'Book of History 2' (translated by Francis R. Walton): Again, he [Archimedes] used to say, in the Doric speech of Syracuse : "Give me a place to stand and with a lever I will move the whole world." (ΕΛΕΓΕ ΔΕ ΚΑΙ ΔΩΡΙΣΤΙ ΦΩΝΗ ΣΥΡΑΚΟΥΣΙΑ, "ΠΑ ΒΩ ΚΑΙ ΧΑΡΙΣΤΙΩΝΙ ΤΑΝ ΓΑΝ ΚΙΝΗΣΩ ΠΑΣΑΝ.")

See also: <http://www.math.nyu.edu/~corres/Archimedes/Lever/-LeverQuotes.html>

This archimedean point was also mentioned in Descartes' second meditation with regards to finding certainty, the 'unmovable point' that Archimedes sought. From theological interpretations, it is a "God's eye view, who formulated the creationism and now is observing from his archimedean point.

<sup>3</sup> Hume, D. 1740. *A Treatise of Human Nature* (1967 edition). Oxford University Press, Oxford.

opined that the free acts are not uncaused (or self-caused as Kant argued) but rather caused by our choices as determined by our beliefs, desires, by our characters, or just by the spontaneous random acts.<sup>4</sup> While a decision-making process exists in Hume's determinism, this process is governed by a causal chain of events. For example, one may make the decision to support a charity, but that decision is determined by the conditions that existed prior to the decision being made.

On the other hand, the notion Incompatibilism developed on the premise that deterministic universe is completely incompatible with the notion that people may have free will. Incompatibilism has been bifurcated into two branches: a) libertarians, who deny that the universe is deterministic entirely, and b) the hard determinists, who deny that any free will can exist.

Libertarianism suggests that we actually do have free will, this fact is incompatible with determinism and that therefore the future should not be held determined. For example, I can continue to write this article or I could stop. Under this assertion, one could have choice to do anything freely. However it is not easily tangible, how chaotic and random movements of atom called '*Clinamen*'<sup>5</sup> could bring forth free will.

The hard incompatibilism on the other hand is causally determined by an unbroken chain of prior occurrences or causations. According to this philosophy, no absolutely random, spontaneous, mysterious or miraculous events can take place. A *deterministic Weltanschauung* asserts that it is simply irrational to resist (scientifically assumed) determinism only basing on purely intuitive grounds. Therefore, the gradual development of science suggests that determinism is the logical method in which reality works.

But some other rational minds may believe that free will is a necessary for moral responsibility, this may provide recourses to handle the disastrous consequences of the history. *Therefore, 'absolute free will' may be illusory, but acknowledgement of conditional or provisional freewill should be prudent. Many theological arguments have begun from this point.*

## II. TELEOLOGY FROM THE LENS OF DETERMINISM

Now it is easy for us to discuss the concept of 'teleology'. The Greek word teleology refers to telos (τέλος) which means end or purpose and -logia (-λογία) means language or knowledge (logia came from logos means speech also).

Teleology provides us arguments for the existence of God or a primary cause based on

<sup>4</sup> <http://plato.stanford.edu/entries/compatibilism/>

<sup>5</sup> Lucretius, one of the advocated of Libertarianism asserted that the 'free will' arises out of the random, chaotic movements of atoms, called '*Clinamen*'.

perceived evidence of orders, purposes, design, or direction in Nature or in the continual unraveling of the history. Teleology is the supposition that there is certain purpose or directive principle in the works and processes of nature, which *Immanuel Kant* considered to be the *Physico-theological proof*.<sup>6</sup>

*Kant* wrote,<sup>7</sup>

- a) In the world we everywhere find clear signs of an order in accordance with a determinate purpose.
- b) This purposive order is quite alien to the things of the world and only belongs to them contingently, that is, they could not of themselves have co-operated to the fulfillment of determinate final purposes had they not been chosen and arranged by an ordering rationality.
- c) There exists, therefore, a cause which must be the cause of the world as intelligence through freedom.
- d) The unity of this cause may be inferred from the unity of the reciprocal relations existing between parts of the world, as members of an artfully arranged structure - inferred with such certainty in so far as our observation suffices for its verification in accordance with the principles of analogy.

Teleology may not be any deterministic philosophy necessarily. But for the sake of its compatibility of argumentations, the deterministic kaleidoscope (*rigid or flexible*) is necessary. Why? Then let us discuss from the Greek Philosophies, where some great thinkers discussed some immediate causes and effects of the realities, but the lack of the absolute destiny in their interpretations only invited other meandering and more speculative and conjectural philosophical rhetoric.

### III. UNDERSTANDING 'REALITY', RATIONALITY OF GOD, THE MAKING OF THE ARCHIMEDEAN POINT

As all the teleology theologically or materialistically try to explain the trajectory of history, their first attempt is to understand the reality in real sense. The ability to understand the truth can hint the reliability of the teleology and buttress the promoters of teleology. Hence, they take their stands to construe reality from their vantage points.

We know that the Greeks entered into a debate from time immemorial, whether the reality is static or transitory in nature. This pre-Socratic debate was basically wavered by Heraclitus and Parmenides. Heraclitus argued that the permanent character of reality is change. Everything in reality is in a process, in flux, is

changing. Therefore, *one cannot step into the same river twice, the man is changed and so is the river*.<sup>8</sup>

On the other hand, Parmenides refuted the concept holding the '*flux of change*' to be mere *appearance of the human senses*, i.e. *the illusions of mind*.<sup>9</sup>

However, Protagoras, the best known sophist, was skeptical about any determining factor or parameter about reality. Most of the sophists were skeptical regarding so called values, norms, conventions and laws of the society and the state. They were moral relativists, therefore refuted the Athenian democracy, morals and laws holding them to be some mere ethno-cultural and time-spatial relative productions of the society.<sup>10</sup>

However Plato's teleology was devised on his argumentative stands against the Sophists and his early lessons from his great mentor Socrates. We can say that an inspiration to discover the '*Summum Bonum*' or '*the highest good*' propelled him towards teleology to explaining his (Platonic) creationism and cosmology.

But Plato faced the challenge to understand the reality of the universe from the jumble of Heraclitus and Parmenides and desired to infiltrate the Sophistic arguments.

Plato's metaphysics proposed two kinds of reality that encompassed the 'totality of reality'. Plato argued that in a sense Heraclitus was right, if we glance over the Physical reality. The animals, the plants, the objects etc are growing and decaying with the lapses of time. So the world of Physical or material objects is explainable from the idea of Heraclitian flux.

But there is another reality not yielding to transmutation, decay or death, the reality of concepts, ideas, forms and essences. These truths have been described by Parmenides. According to Plato, these truths or realities are like geometrical forms, like a triangle or a quadrangle or other precise geometrical forms. A triangle consists of 180 degree; this basic property is immutable anywhere in the universe. A circle's area is  $A = \pi r^2$ , it is also immutable everywhere in the universe. From these geometrical forms, he harbored the concept of ideas. In Greek *ideai* means both 'form' and 'idea'. Plato argued that absolute concepts are like these forms, which are not subjects to change and transmutation. Therefore, absolute virtues objectively and universally (e.g. absolute justice, righteousness) are like these geometrical forms.

Plato's teleology was to ensure '*highest good*' for human beings and his area of case study was the contemporary Greece.

<sup>6</sup> Kant, Immanuel. Critique of Pure reason. Book II: The dialectical Inferences of Pure reason. Chapter III: The Ideal of Pure reason.

<sup>7</sup> Ibid. section 6.

<sup>8</sup> Lavine. T.Z. 1989 Ed. From Socrates to Sartre: the philosophic quest.p.24. Bantam Books.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.p.25

Plato argued that people must understand reality objectively to ensure their highest good (Summum Bonum). But for establishing highest good, human beings need to have 'true knowledge'. His true knowledge buttresses two prerequisites: (1) *it must be immutable, unchanging and unchangeable*. (2) *It must be about what is real*.

In his famous 'allegory of the cave,' Plato argued that most of us like some prisoners imprisoned in a dark cave, facing the inside wall and cannot see the fellow prisoners. They have been living here since their birth. They never saw the light of day. Behind them a fire is burning. They are also in chain. They can only see their shadows casting upon the wall. So their world and reality means this shadowy world, like a puppet show on the screen. This is also a political allegory. With our established faiths, views cultured by our norms, conventions and rituals, we also behave like these prisoners in our day to day life. If we want to know the reality in a true sense, we have to come out of this illusory world. But at first we need the true knowledge to shatter this shadowy world. Plato said that only understanding the highest realm of knowledge, perceiving the immutable, intelligible forms by applying dialectics, one can only shatter down this shadowy illusory realm.<sup>11</sup>

Basically Plato was the foremost argumentative philosopher, who preceded Marx many hundred years to break down *false consciousness*. However, Plato also agreed that all human beings do not possess this quality primarily. In his concept of *tripartite soul*, he argued that human being's soul consists upon three elements; a) power to use language and reason, b) bodily appetites, c) spirited element.

Plato opined that power to use language and reason distinguishes man from other living beings. If a man's soul is dominated by this one, s/he is guided by rationality and falls into ambit of first category of human being's natural hierarchy.<sup>12</sup> This man is the philosopher king, who will lead the ideal state with other philosopher kings and the military and producer class will form the *organic totality* in the state with them.

#### IV. PROBLEM'S OF PLATO'S TELEOLOGY

Now let us take a look into the problems of Plato's teleology, which was vehemently repudiated by his great pupil Aristotle later on.

- a) Plato's world is simply dependent upon human intellects and ideas of rationality. How could we define that the primary forms, that will shape the whole intellectual gamut of the 'ideal state', were located correctly? Hence how could we define the first Philosopher kings and their notions of forms?

Who will justify them, when the others are incapable to understand the ideas or forms? If the others can locate them, they are also the philosopher kings. But who will locate them and place them in their appropriate place?

- b) Plato's concept of human being's highest good consists upon 'justice' and 'happiness'.<sup>13</sup> He said that human beings highest good must be the sense of wellbeing or happiness which comes from functioning with concordance of his nature. He then said about the fulfillment of the needs of soul. But the question is: how did he know that? How can we measure the rational proportion of the three elements required for a man's wellbeing?
- c) Plato defined morality as knowing and maintaining balance and harmony between rational and irrational elements of soul<sup>14</sup>. How did Plato know that? What are the tactics to keep balancing and harmonizing them?
- d) As Aristotle mentioned, if Plato is a finite being, subject to change and transmutation, his conceptualized forms are also illusory, subjects to change and transmutation. They are simply the copies of actual objects.<sup>15</sup>
- e) Plato depended upon Dialectics to make out the reasons and get at the bedrocks of the truths. But the Socratic Dialectics or any kind are only applicable to understand the reality basing upon worldly perceptions in the forms of propositions (theses) and counter-propositions (anti-theses).

Basically Plato first developed a rational teleology, but due to the anthropomorphic explanations, the teleology finally tuned out futile and not feasible. Even his concept of highest good that formed his teleology is not beyond controversy.

Plato's concept of highest good is world oriented. Therefore, it is natural that his teleology could not think beyond human being's perceptual realm. The eschatological question is absent in the entire thesis of Plato.

I have mentioned Plato as the real father of Western Philosophy. Alfred North Whitehead said, the history of Western philosophy is only a series of footnotes of Plato<sup>16</sup>.

However the anthropomorphic fallacies of Plato to fathom out the highest good also hunted all the important socio- philosophical history of Europe, who wrote and are still writing the footnotes of Plato with the same mistakes that Plato did.

<sup>13</sup> Ibid. 50

<sup>14</sup> Ibid.

<sup>15</sup> Ibid. p.70

<sup>16</sup> Ibid.p.10

<sup>11</sup> Ibid. p.39, 41

<sup>12</sup> Ibid. p.49

## V. KARL MARX, PROLETARIAT STRUGGLE AND THE CLASSLESS SOCIETY

Marx was a product of the *Kantian turn*. Immanuel Kant was the foremost runner of the philosophical groups, who argued for the social group oriented philosophical arguments. A particular social group gives rise to different philosophical outlook as it holds different ways to perceive reality. After Kant from Hegel through Marx till Jean-Paul Sartre, all claimed that what we know or what we experience actually in part due to our minds or ways of thinking.<sup>17</sup>

Hence Marx defined all the ideologies to be defined as systems of ideas, which are determined by the class conflicts and which reflect and promote the interests of the dominant classes. Therefore ideologies portray distorted types of consciousness and in order to promote the economic interests of certain social classes, they falsify the true realities.

In the Preface of *the German Ideology*, Marx wrote

*Hitherto men have constantly made up for themselves false conceptions about themselves, about what they are and what they ought to be. They have arranged their relationships according to their ideas of God, of normal man, etc. The phantoms of their brains have got out of their hands. They, the creators, have bowed down before their creations. Let us liberate them from the chimeras, the ideas, dogmas, imaginary beings under the yoke of which they are pining away. Let us revolt against the rule of thoughts. Let us teach men, says one, to exchange these imaginations for thoughts which correspond to the essence of man; says the second, to take up a critical attitude to them; says the third, to knock them out of their heads; and -- existing reality will collapse.*<sup>18</sup>

Marx's own definition of ideology is problematic from his own stand. He is trying to promote a particular class and their economic condition and devised provocative means to arise the proletariats. So Marxism falls into the ambit of ideology, when he himself refuted all ideologies.

However Marxist teleology is also a determinism. Marx supported the class struggle and the establishment of the Proletariat leadership as the highest good for the mankind. So he developed teleology. But Marx also said that this class struggle after the maturity of the capitalist stage is inevitable. So it is clearly a deterministic philosophy.

In the *Communist Manifesto*, Marx showed two stages of the formation of Communism. In its first stage, the communists will establish a government with

absolute dictatorial power in order to guarantee a successful transition of power from capitalism to communism, although according to Marx, state itself is an instrument of class oppression.

In the *Communist Manifesto*, Marx wrote

But with the development of industry, the proletariat not only increases in number; it becomes concentrated in greater masses, its strength grows, and it feels that strength more. The various interests and conditions of life within the ranks of the proletariat are more and more equalized, in proportion as machinery obliterates all distinctions of labor, and nearly everywhere reduces wages to the same low level. The growing competition among the bourgeois, and the resulting commercial crises, make the wages of the workers ever more fluctuating. The increasing improvement of machinery, ever more rapidly developing, makes their livelihood more and more precarious; the collisions between individual workmen and individual bourgeois take more and more the character of collisions between two classes. Thereupon, the workers begin to form combinations (trade unions) against the bourgeois; they club together in order to keep up the rate of wages; they found permanent associations in order to make provision beforehand for these occasional revolts. Here and there, the contest breaks out into riots.<sup>19</sup>

However, after usurping all the means of coercions, e.g. the state, army, court, police the Communists will destroy the entire capitalist power. It will nationalize all the private properties of the states. But this will be the stage of crude, raw and materialistic communism. But the 'forces of production' will be the same as it was in the bourgeois capitalist system. The 'relations of production' will be changed. In the 1st stage of the egalitarian ideology of the crude communism, the people will lead a common low level living standard within a strict equalization of wages.

But in the ultimate stage of communism, the people will no longer be dominated by material world. His product will be recognized by itself, he will engage himself in absolute creative works. Marx wrote that whole of the modern industry was the man's product. Industrial mechanization is the externalization of human hands, ears, eyes, brains. Mills, mines, factories and the total extent of the expanding technologies are simply the externalizations of human beings creative powers. Men's servitude to the newly emerged God viz 'money' alienated him from his product. He sells his creative estranges him from essential human qualities and from

<sup>17</sup> Ibid. p.199

<sup>18</sup> From the preface of 'German Ideology' by Karl Marx. See also. <http://www.marxists.org/archive/marx/works/1845/german-ideology/-preface.htm>

<sup>19</sup> Manifesto of the Communist Party, 1848. 1<sup>st</sup> Chapter: Bourgeois and Proletarians; Karl Marx and Frederick Engels. See: <http://www.anu.edu.au/polsci/marx/classics/manifesto.html>



other fellow people. It is Marx's famous concept of *alienation*.<sup>20</sup>

*Marx wrote in the Economic and the Philosophical Manuscript*

This fact expresses merely that the object which labor produces – labor's product – confronts it as something alien, as a power independent of the producer. The product of labor is labor which has been embodied in an object, which has become material: it is the objectification of labor. Labor's realization is its objectification. Under these economic conditions this realization of labor appears as *loss of realization* for the workers; objectification as *loss of the object and bondage to it; appropriation as estrangement, as alienation*.

In the ultimate stage of Communism, Man could overcome his alienation from his labor. The division of labor that objectified his products will be vanished from the world.

#### *The Problems of Marxist teleology*

- Marx confined the ultimate good of the mankind in the hands of the Proletariats. But how did he know that it could usher us towards the best possible solution of Mankind? How did he assume that as the products of the workers are objectified, only the dismantling process of alienation could deliver the mankind? Is it not severely hypothetical? Was it an objective stand or a personal predilection of Marx, which was shaped into a theory basing conjectural elements, where some are rational and some are hypothetical? After the establishment of the USSR in 1917, we saw that the Proletarians got divided into the social groups and the power elites exploited the people sometimes more coercively than the Tsarist Russia. Did not it open a space for the reinterpretation of the Marxist thesis?
- Marx did not tell anything precisely regarding the transformation of the 'crude capitalism' into an 'ultimate communism'. Is it the reason that the Soviet leaderships faced problems and many were confused in providing further explanations and many of the leaders turned into severe despots? Rather W.W.Rostow's *'the stages of Economic growth'* and the arrival at the ultimate stage i.e. 'the age of high mass consumption' through the capitalist process of development from the traditional society, through its successive developed stages like preconditions for take-off, take-off, the drive to maturity is more or less correct in a certain timeframe<sup>21</sup>. Therefore, at least some Western

countries till 80's could exemplify the welfare societies in a functional condition and provided at least a countable and respectable social security.

- Many scholars raised this question, if communism is inevitable through dialectical developments, why are the communist whipping the running horse? Why is any subjective intervention necessary?
- According to Marx, religions are anyway a sort of false conceptions as he described it, *'They, the creators, have bowed down before their creations'*<sup>22</sup>. But his interpretations on behalf of the laborers took the shapes of Biblical religious trajectories, where the workers are getting disillusioned in every turn. His labor class is still underway to reach the expected Jerusalem, which could never be materialized. It is like the journey of the Israelites for the *Promised Land*, but they are getting stumbled in every walk. As Exodus described,

*"They took their journey from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.*

*The whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness; (Exodus 16:1-2)*<sup>23</sup>

Although the Yahweh promised a land, Moses is driving the folk towards the destiny. Did Karl Marx take both the roles viz the roles of Yahweh and Moses, who promised for the inevitable Proletarian revolution, again driving the workers to materialize the promise?

And with their disillusioned eyes after the Soviet case, the workers are saying,

*"We wish that we had died by the hand of Yahweh in the land of Egypt, when we sat by the flesh-pots, when we ate our fill of bread, for you have brought us out into this wilderness, to kill this whole assembly with hunger." (Exodus, 16:3)*

However, the Biblical Israelites were misguided as they are ungrateful towards the salvation act of Moses, but it is also true, they did not or will never attain the Promised Land.

Again, Marx took the role of Daniel to salvage the people from the corrupt and tyrannical kings and monarchs. As Nebuchadnezzar, the king of Daniel's time, told,

*"But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, [saying],*

<sup>20</sup> Estranged Labour. Economic and Philosophical Manuscripts of 1844 by Karl Marx. See: <http://www.marxists.org/archive/marx-works/1844/manuscripts/labour.htm>

<sup>21</sup> "The Five Stages of Growth--A Summary, Chapter 2. 1960. *The Stages of Economic Growth: A Non-Communist Manifesto* "W.W. Rostow. p. 4-16. Cambridge: Cambridge University Press. See also:

<sup>22</sup> *From the Preface of the German Ideology.*

<sup>23</sup> See also: <http://www.needprayer.com/bible/bible.asp>



*Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in you, and no secret troubles you, tell me the visions of my dream that I have seen, and the interpretation of it." (Daniel, 4: 8-9)<sup>24</sup>*

Is this new Daniel really capable to interpret the dreams? That is really a big question mark after the collapse of the Soviet Union and the reformation disguise of Dang Xiao Ping in China.

*a) The Neoliberalism and its beloved liberal democracy*

Morally and ethically in strict ideological manner, the Neoliberalism and its cousin democracy do not promote any teleology, if not we consider any immediate interests from the concept of Benthamian Utilitarianism.

Basically Neoliberalism is such an economic and social policy oriented approach based on neoclassical theories of economics that minimizes the role of the state and maximize the private business sector. The term "neoliberalism" has come into the fore of the cultural studies to describe an internationally prevailing ideological paradigm that leads to social, cultural, and political practices and policies that use the language of markets, efficiency, consumer choice, transactional thinking and individual autonomy to shift risk from governments and corporations onto individuals and to extend this kind of market logic into the realm of social and affective relationships<sup>25</sup>.

Neoliberalism seeks to transfer control of the economy from public to the private sector, under the belief that it will produce a more efficient government and improve the economic health of the nation. The definitive statement of the concrete policies advocated by neoliberalism is often taken to be John Williamson's "Washington Consensus," a list of policy proposals that appeared to have gained consensus approval among the Washington-based international economic organizations (like the International Monetary Fund (IMF) and World Bank). Williamson's list included ten points<sup>26</sup>:

- Fiscal policy Governments should not run large deficits that have to be paid back by future citizens, and such deficits can only have a short term effect on the level of employment in the economy. Constant deficits will lead to higher inflation and lower productivity, and should be avoided. Deficits should only be used for occasional stabilization purposes.
- Redirection of public spending from subsidies (especially what neoliberals call "indiscriminate subsidies") and other spending neoliberals deem wasteful toward broad-based provision of key pro-growth, pro-poor services like primary education, primary health care and infrastructure investment.

- Tax reform– broadening the tax base and adopting moderate marginal tax rates to encourage innovation and efficiency;
- Interest rates that are market determined and positive (but moderate) in real terms;
- Floating exchange rates;
- Trade liberalization – liberalization of imports, with particular emphasis on elimination of quantitative restrictions (licensing, etc.); any trade protection to be provided by law and relatively uniform tariffs; thus encouraging competition and long term growth
- Liberalization of the "capital account" of the balance of payments, that is, allowing people the opportunity to invest funds overseas and allowing foreign funds to be invested in the home country.
- Privatization of state enterprises; Promoting market provision of goods and services which the government cannot provide as effectively or efficiently, such as telecommunications, where having many service providers promotes choice and competition.
- Deregulation – abolition of regulations that impede market entry or restrict competition, except for those justified on safety, environmental and consumer protection grounds, and prudent oversight of financial institutions;
- Legal security for property rights; and,
- Financialization of capital.

Neoliberalism got imbedded in the Westerner World after the Second World war. David Harvey notes that under this new system free trade was regulated "under a system of fixed exchange rates anchored by the US dollar's convertibility into gold at a fixed price. Fixed exchange rates were incompatible with free flows of capital."<sup>27</sup>

So, basically Neoliberalism and its cousin democracy are basically modern application and proliferation of strictly materialistic Benthamian Utilitarianism, where Jeremy Bentham argued that the right act or policy was that which would cause "the greatest good for the greatest number of people", also known as "the greatest happiness principle", or the principle of utility. In the present context of nation state, this greatest number people will be calculated within the state boundary. Bentham said,

"Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the

<sup>24</sup> See also: <http://www.needprayer.com/bible/bible.asp>

<sup>25</sup> From Wikipedia. See: [http://en.wikipedia.org/wiki/Neoliberalism#cite\\_ref-6](http://en.wikipedia.org/wiki/Neoliberalism#cite_ref-6)

<sup>26</sup> Ibid.

<sup>27</sup> Harvey, David .2005. *A Brief History of Neoliberalism*, Oxford University Press.

standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne.”<sup>28</sup>

After the 30s depression the Macro Economics of John Maynard Keynes or in the recent Economic recession of the West, the trials of people are only to come out of the prevailing economic catastrophe and reformulate economy to reshape the hedonistic and sybaritic Utilitarian philosophy. The liberal democracy is nothing but the lever of the Neoliberal philosophy within and outside the statecraft.

#### b) *The Problems of liberal democracy*

The liberal democracy has no moral agency other than its own people and they elect their governments. Robert Dahl, the rector of modern democracy, considered this process to be a procedural minimum, where the people in most of the cases elect their parliamentarian members and their political participation is confined within this extent. But beyond this “procedural minimum”, there is not much to do with democracy in most of the countries. Two of the leading democracy scholars, Philippe Schmitter and Terry Karl (1991), hold that democracy does not consist of a single unique set of institutions. Theories of ‘classical’ democracy assumed decision-making based on direct participation, leading to consensus. The assembled citizenry was expected to agree on a course of action after listening to the alternatives and weighing up their respective merits. However commonly accepted image of democracy nowadays identifies it with *majority rule*.<sup>29</sup>

In many non-Western countries democracy is characterized by ethnic cleavages, where majority rule might involve serious problems. Schmitter and Karl asked the following questions,

What happens when a properly assembled majority (especially a stable, self-perpetuating one) regularly makes decisions that harm some minority (especially a threatened cultural or ethnic group)?<sup>30</sup>

In these circumstances, the dominant Anglo-Saxon model of *majoritarian democracy* (Westminster democracy) may not be able to handle the cultural or religious conflicts of deeply divided or segmented societies with their minorities.

Therefore, the majoritarian rule is failed to ensure minoritarian interests, when it is the ‘political field’ that promotes ‘winner takes all.’

#### c) *Schmitter and Karl (1991: 76) wrote*

The specific form democracy takes is contingent upon a country’s socioeconomic conditions

as well as its entrenched state structures and policy practices.<sup>31</sup>

The hideous facts will be clarified, if we consider the democratization process from the third world context. We will see that in most of the cases, the democratic formulation did not achieve the matured stage. Rather, it opened a third frontier, a ‘grey zone’ between ‘open autocracy’ and ‘liberal democracy’.

Schneider and Schmitter (2004) draw the distinction between the liberalization of autocracy and the consolidation of democracy. Liberalization of autocracy is exclusively concerned with political liberalization– defined as the process of making effective certain rights that protect both individuals and social groups from arbitrary or illegal acts committed by the state or third parties.

Consolidation of democracy can be defined as the processes that make mutual trust and reassurance among the relevant actors. It involves the willingness of actors to compete according to pre-established rules and, if they lose, they consent to the winners’ right to govern.<sup>32</sup>

Therefore, according to Merkel (2004) most of the ‘electoral democracies’ (i.e. the democracies that delimit the people’s participation only within adult suffrage, secret balloting and regular elections) are ‘defective democracy’ a diminished, sub-type of (liberal) democracy lacking the respect to the rule of law, horizontal accountability and their governing powers.<sup>33</sup>

But the political scientists also looked at the exogenous factors that create problems in democratic process.

According to Vanhanen (1989), the more the resources of a country (capital, education, natural resources, land, water etc.) are concentrated in the hands of the few, the less democracy can develop.<sup>34</sup>

In the age of hyper capitalism capital, education, resources are concentrated in the few hands and the global Capitalism devises the shape of local or peripheral capitalism. So, only the internal hands are not enough capable to consolidate the inland democracies.

Some other problems of democracy could be chalked out in the following ways:

- It is so materialistically devised that the leaders could be utilized and exploited by monetary or pleasure oriented ruses. The recent monetary and sex scandals are glaring examples.
- It is not safeguarding for people from moral decadence, as all the liberal democratic states
- produce huge weaponry and pornographies that promote moral and spiritual decadence.

<sup>28</sup> Bentham, Jeremy. 1781. *The Principles of Morals and Legislation*. p. 1.

<sup>29</sup> Mentioned in ‘Challenging Common Assumptions on Corruption and Democratizations’ of ‘Swiss Agency for Development and Cooperation, SDC.’ P.9.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid. p.11

- The recent economic recession proved that after any long termed and unmediated warfare and climatic cataclysms (that are also usually promoted by so-called liberal states), the so-called economic planning cannot revive the economic power.

Islam

What is the teleology of Islam? I believe that the Muslims scholars could opine differently in this issue.

We better try to understand the Islamic teleology from the premise of the creation of human beings. Because this human being is not an ordinary being in Islam, rather he bears the absolute essence of the Supreme Being in himself. How could we understand that?

We can read some striking verses of the holy Koran and pursue the Socratic dialectics to get at our solution. We will mention some verses from the holy Koran and pose some important and relevant questions to steer our arguments to a particular direction.

*And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not. (Al-Baqara, 2:30)<sup>35</sup>*

It is quite noteworthy that although the angels had been serving their LORD, HE needed a viceroy on Earth.

*The question is, what qualities did this viceroy possess that even the immaculate angels lacked?*

Then ALLAH taught Adam all the names of the Universe, which were even unknown to the Angels.

*And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.*

*They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.*

*He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide. (Al-Baqara, 2: 31-33)*

*If these angels serve the LORD in all the visible and invisible universes, could these mere names be unknown to them?*

*If the answer is 'yes', our next question is, do these names hint some ordinary names?*

The answer is no.

Because after this incident, ALLAH ordered the angels to bow down before Adam.

*And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever. (Al-Baqara, 2:34)*

Therefore, we can conclude that those names, which ALLAH taught Adam, were not mere ordinary names.

*But our next question is: If ALLAH is the only BEING THAT commands worship from everything, how could HE order the angels to prostrate before Adam? is it not self-contradictory for LORD's judgement?*

Let us read the holy Koran again,

*And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered,*

*So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him.*

*So the angels fell prostrate, all of them together*

*Save Iblis. He refused to be among the prostrate. (Al-Hijr, 15:28-31)*

Here it is clear that HIS viceroy contained some of HIS eternal essences to represent his eternal soul, which the angels lack and they therefore prostrated before him. Here it is also clear that having the divine essence, Adam turned into the effigy of LORD. So after Satan had refused to prostrate before Adam, he turned into an outcaste and cursed one.

*He said: O Iblis! What aileth thee that thou art not among the prostrate?*

*He said: I am not one to prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered!*

*He said: Then go thou forth from hence, for lo! thou art outcast. (Al-Hijr, 15:32-34)*

Even from the Bible, we get also almost similar instances.

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis, 2:7)<sup>36</sup>*

And also,

*And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and*

*whatsoever Adam called every living creature, that was the name thereof.*

*And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. (Genesis, 2:19-20)*

<sup>35</sup> Here all the English versions of the Holy Koran are taken from Pickthal's translation.

<sup>36</sup> Here all the Biblical references have been taken from the King James Version.

Therefore we can guess that the most successful representation of LORD was devised through human beings, who (basically the internally flourished beings) have the potentiality to understand almost all that LORD knows in the visible and invisible universes (the knowledge of Gayeb) that even the angels do not know.

Probably through the names, Adam was taught both the apparent and inherent qualities of the beings and entities of the visible and invisible universes.

Definitely all the human beings could not represent ALLAH, it is not possible either.

The next question is, *who are those people, who are HIS viceroys and represent HIM on earth?*

In answer of this question, we can pursue the Platonic Philosophy. Plato said that Justice, morality and other values are remaining in the universe as some forms just like the geometrical forms. From this idea, Saint Thomas Aquinas argued in his famous book *Summa Theologiæ*<sup>37</sup> that the visible world with its finite concepts and immutable characters are worldly. The Kingdom of Heaven of Christ is the real and immutable world, where all values are immutable forms of Plato, as they are absolute and devised by God.

We can sum up from our prior arguments that Adam and his progenies received some divine essence from God. Therefore they can only represent their LORD on earth. Those selected progenies of Adam, who are the Prophets and Imams according to Islam, can represent the essences (*tangible and subtle*) of God.

As for example: Islam promotes "*Justice*" for the sake of ultimate betterment of mankind. Islam wants to ensure justice on earth, as it ensures justice in the hereafter from the Creator of the Universe "*ALLAH*".

Islam at first clarifies its theogonical and cosmological issue punctiliously. Therefore, any anthropomorphic or relative or time-space bounded "*Justice*" is no longer required by Mankind, as the absolute way for Justice has been proposed by the Absolute or Supreme Being of the universe. The Holly Quran clarifies the sublime state of ALLAH,

*He is Allah, the One!*

*Allah, the eternally Besought of all!*

*He begetteth not nor was begotten.*

*And there is none comparable unto Him. (112, Surah Al-Ikhlâs)*

As Islam's concern is not time-space bounded or relative human consciousness oriented logic and Justice, the Holly Quran provides us some hints on the Superiority of ALLAH to portray the process of Justice in Islamic faith and the formation of its epistemology.

The Holly Quran says,

*And if thou wert to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? They would say: Allah. How then are they turned away?*

*Allah maketh the provision wide for whom He will of His bondmen, and straiteneth it for whom (He will). Lo! Allah is Aware of all things. (Surah Ankaboot, 29: 61-62)*

Justice is a concept, which is broad, sometimes unfathomable and susceptible. In the human world its components varies from one country to another. Therefore the mode of Justice takes different shapes in different timeframes and even in different régimes of a single state, which may not be acceptable by the opponents of the incumbent authority frequently. But in the divine realm, there must be a true and absolute form of Justice, which Plato called *the form of Justice*, the divine justice. How can we promote that justice in the world, when anyone lacks the divine essence?

The answer is clear from our earlier arguments. The Prophets and the immaculate Imams could ensure that justice. As long as these viceroys exist on earth, the world does not lack the divine agency to promote justice. Therefore the Shiites especially the Twelver Jafari School believes that the age of the Imams started after the demise of the Holy Prophet, which will continue till the judgement day.

However all the human values were formulated and processed by such a "Being", which has absolute authority over everything with absolute knowledge or WHO HIMSELF is the source of all knowledge. The Holy Quran says,

*Should He not know what He created? And He is the Subtile, the Aware. (Surah Al-Mulk, 67:14)*

And the Holy Koran said,

*Lo! We have created everything by measure. (Surah Al-Qamar, 55:49)*

So if any human being cannot understand this subtleness of ALLAH's regulations, if he cannot understand HIS very accurate measures, how could he establish justice, when human relations are too subtle and the question of justice demands too appropriateness. The answer is conspicuous. The Prophets and the Imams could understand the divine forms and the values as they contain the divine essence and represent ALLAH successfully.

The Holy Koran says,

*Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward. (Surah Nisa, 4: 40)*

The Prophets and the infallible Imams also represent the same righteousness on earth. And the wise men and

<sup>37</sup> From *Summa Theologiæ* of St. Thomas Aquinas.



sages could make out this truth from the Cosmic maintainance. The Holy Koran says,

*Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding, (Surah Aal-e-Imran, 3:190)*

*But when all the human beings are not infallible and they are subject to mistakes and errors, do they have no way to be redeemed?*

*Is Islam very rigid from its trajectory of teleology and there is no way for those, who do not pursue the divine missions?*

The Shiite Islam believes that ALLAH kept some secrets in HIMSELF. HE reveals those in the proper times. This concept is called Bada. If any deviated Muslim can understand her/his mistake and s/he repents in ALLAH's name, ALLAH could change the course of her/his fate. This is called Bada.<sup>38</sup>

In support of this, it is said in the Holy Koran,

*Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance. (surah-Rad, 13:39)*

Bada is wrongly conceptualized among many Muslims. Bada means Mahuwa Isbat i.e. alteration of any earlier divine ruling by a new one. It precedes the final ruling of ALLAH. It provides hopes for those who committed felonies and sheer crimes and lead them towards hopes and concentration in their prayers.<sup>39</sup>

Ayatullah Murtada Mutahhari wrote,

*The concept of bada' has an apparent meaning which few would regard as acceptable. Some have even criticized the Shi'ah for believing in bada'. The meaning of bada' is revision in Divine Destiny (qada'), meaning that God has not fixed a definite and final form for the course of human history. In other words, God says to man: "You yourselves are in charge of the fulfilment of Divine Destiny, and it is you who can advance, stop or reverse the course of history." There is no blind determinism either on the part of nature or the means of life or from the viewpoint of Divine Destiny, to rule over history. This is one way of looking at man, his history and destiny.<sup>40</sup>*

If there were no concept like Bada, the infidels might have accused that they would have not been misguided, if ALLAH had not predestined their futures. But ALLAH dismissed their accusation in the final revealed text.

*They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers,*

<sup>38</sup> Asl-AI Shiah wa Usuliah by Allama Muhammad Husayn Kashif al-Ghita. From the Bengali version.p.117-8, The Ahl al-Bayt World assembly and Iraq association Bangladesh.

<sup>39</sup> Ibid. p. 118.

<sup>40</sup> History of Human Evolution by Ayatullah Murtada Mutahhari. Imam Reza (AS) network. See: <http://www.imamreza.net/eng/imamreza.php?id=641>

*nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. (Sural al-Anaam, 6:48)*

Otherwise the following verses of the Holy Koran becomes futile and meaningless.

*Lo! We have shown him the way, whether he be grateful or disbelieving. (Surah al-Insan, 76:3)*

And,

*And that man hath only that for which he maketh effort, (Surah An Najm, 53:39)*

This concept is even applicable for a whole nation from a holistic approach. ALLAH's messengers could usher the people the right tracks, but the people will have to bear the outcomes of their own deeds. The Holy Koran, therefore, says,

*Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger. (Surah Al-Isra, 17:15).*

In Surah Ar-Rad, ALLAH underpinned the concept of human-beings' 'Aml' or 'deed' in a wider magnitude, in the context of the nations. The Holy Koran says,

*Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; (Surah Ar-Rad, 13:11)*

d) *Understanding Islamic teleology from the above arguments*

From the above argumentations, we can summarize that the teleology of Islam means the representation of ALLAH by human beings through flourishing HIS divine values and essences in finite forms. But as the finite beings, Human beings have limitations and they are subject to errors, S/he has ways to repent and revise her/his attitudes and do works accordingly. As ALLAH is infinite, the messengers of ALLAH came to represent HIS essences from their finite forms for Mankind. Here lies the ultimate Summum Bonum of Mankind. The ultimate teleology of Islam is also hidden in this trajectory devised by ALLAH, where HE is strict to HIS ideational formulations, but HE is not without mercy.

*Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves. (Surah Yunus, 10:44)*

The Islamic teleology is neither defunct in case of hereafter or eschatological questions like Platonic philosophy or Marxism nor it bound the ultimate summum Bonum of Mankind in the hand of the Proletariats, whose applicability is questionable, if we glance on the history especially in case of the former Soviet Union.



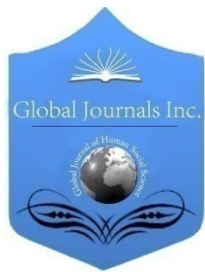
It is not devised by a Prime Mover of Aristotle, after setting the Universe in motion He remains out of the unraveling process<sup>41</sup>.

It is not an absolute compatibalist philosophy that underscores the '*absolute free will*' of human beings, nor is it absolutely a deterministic or noncompatinialist philosophy that omits utterly the 'free will' of human beings. Rather it is such a finest synergetic concept that bridges between deterministic and compatibalist arguments, which proves rationally the existence of God and HIS true representation through Mankind, at the same time it defends Human beings to be fate oriented and ushers the best ways for the salvation of Mankind in the world and in the hereafter.

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<sup>41</sup> Lavine. T.Z. 1989 Ed. From Socrates to Sartre: the philosophic quest.p.73. Bantam Books.



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## The Problems of Training Youth for Future Family Life in Karakalpakstan

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**Abstract-** At the time of independence of the Republic of Uzbekistan and the Republic of Karakalpakstan there was done a great work in training young people for family life. It should be noted the development of teaching materials and the introduction of the subject «Psychology of Family Life» into the curriculum of vocational colleges and academic lyceums which is studied in the third year, when the question is actual in this age of students. For educational institutions in Karakalpakstan there was designed Karakalpak version of the tutorial, which is being studied by students for over 10 years. It is well known that one of the leading factors in the strength of the family and a healthy psychological environment it is personal and theoretical readiness of young people to create a family. There are a number of researches devoted to the study of young people's ideas about family life and the criteria of their readiness for marriage. In order to strengthen the family as in a learning course "Psychology of Family Life", and in the life it is need effectively cultivating and use the family type of holiday: the resorts, sanatoriums, rest homes, as well as various tourist trips in the country and abroad.

**Keywords:** family problems; psychological environment; early marriage.

**GJHSS-A Classification :** FOR Code: 130205



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# The Problems of Training Youth for Future Family Life in Karakalpakstan

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## I. INTRODUCTION

At the time of independence of the Republic of Uzbekistan and the Republic of Karakalpakstan there was done a great work in training young people for family life. It should be noted the development of teaching materials and the introduction of the subject «Psychology of Family Life» into the curriculum of vocational colleges and academic lyceums which is studied in the third year, when the question is actual in this age of students.

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There are a number of researches (Karimova, 1994; Shaumarov, 1983, 1994; Shneyder, 2000; Shapiro, 1983, and etc.) devoted to the study of young people's ideas about family life and the criteria of their readiness for marriage. In this case, there still remains

little explored question of readiness for family life of respondents. Relevant is the assessment readiness and psychological reasoning test.

In this regard, we have taken a test survey of 4<sup>th</sup> year students of Nukus State Pedagogical Institute, students of academic lyceum at this university and vocational college students of third- year.

According to the results, most respondents expressed unreadiness to family life. Positive thing, in our view is that the younger the age the more expressed (in quantitative) and argued enough (in content) the unreadiness of students for family life. Evidence of this case is the comparative data of 4<sup>th</sup> year students of pedagogical institute with the graduation class students of academic lyceum at the same HEI (Higher Education Institution).

For example, the lack of training for the family life of students was noted in 47% of cases, whereas the academic lyceum graduates the rate was 91 percent. Somewhat unexpected, but quite explainable were the responses of vocational colleges gradutors, where the lack of readiness for marriage was 63% in a rate. Statistical analysis of the above data shows a clear correlation between willingness to marriage, beginning of family life, age and education level of the respondents. The higher the level of education and age, the more they expressed their readiness for marriage and vice versa.

At first glance, the rates of professional college graduates do not fit in the logical framework of the abovementioned judgment, but an objective analysis shows that more than half of them (58%) are not planning to continue their studies in higher education, and intend to pursue further work in the workplace, while 97.5% academic Lyceum graduates are tuned to continue their education in universities.

It is in our opinion, reflects the difference of (AL Academic Lyceum and PC Professional College graduates) in readiness for family life. It is important, in our view, both theoretically and practically the argument of students' unreadiness for marriage. As the leading arguments were given (marked) the psychological immaturity of their personality to fulfill the role of father and mother, the economic dependency on parents, the inability to perform the family full functions, especially in the educational and economic part. Among the arguments in men prevails the economic aspects (82%), in women's educational (91%).

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It should be noted that, under the educational function of women are implied not only the performance of the role of education, but also all the complexity: a combination of study with the birth of the child and appropriate care for him as a mother.

Chatting with respondents of academic lyceums and professional colleges there was identified lack of formation of knowledge and skills about the psychology of family life in general and the issues of family functions in particular, despite the presence of the subject "The Psychology of Family Life," which is studied according to the curriculum at the third (graduation) year of education in all secondary special and vocational institutions (AL and PC).

It can be supposed that the teachers on psychology of family life in AL and the PC are not teaching the subject in a high level.

It should be noted the increased interest of academic lyceums students to the given matter. One of the factors supporting the abovementioned proposition is the expressing the unreadiness for self- family life and convincingly arguing their positions; students are interested in the motives of parents and true causes of girls' early marriage at the insistence of their parents. In our opinion, it is dissent and internal protest of girls in relation to parents, initiating early marriage of their daughters, because the parents' decision often nullifies

all the prospects and future plans of girls connected with their professional career, the full realization of the intellectual and spiritual potential of the individual.

It should be noted that in relation to other regions of Uzbekistan in karakalpak family the early marriage of girls is less expressed. However, there are other problems (premarital pregnancy at school age in 9<sup>th</sup> grade).

It is well known that one of the most important factors in the strength of the family is the effective implementation of the family functions by the spouses.

In karakalpak family, like in many other nations, implementation of the economic functions, i.e. material and financial supply set on the shoulders of the men, while the educational function are predominantly to women.

Even in the modern egalitarian karakalpak family where wife's income often not less than her husband's income, due to pregnancy, childbirth leave, child care and some other factors, the wife is not financing for a while, when the husband "biologically liberated" from abovementioned factors, is required and consistently performs the functions of a supplier.

It is noteworthy that among the eight family functions the vast majority of respondents indicated the two- parts the economic and educational.

No.	Family functions	HEI students	Students of academic lyceums	Students of professional colleges
1	Reproductive function	31	10	6
2	Educational function	91	78	71
3	Economic function	95	89	82
4	Emotional and psychotherapeutic	10.0	8.0	6.0
5	Regulatory function	-	-	-
6	Recreational function	-	-	-
7	Household function	69	45	39
8	Felitsitologicheskaya function	-	-	-

Without reducing the importance of the other functions they are really ones of the leading in the livelihood of any family.

The focus of the respondents to these two functions is shown not only with the knowing the importance but with the "having an introduction" of these functions because they are from birth to the present day and beyond are the people of upbringing for their parents and they perform these functions in relation to their younger brothers and sisters.

The economic function of the family is also well known, as each day begins with this question. The result of the analysis on the readiness of young people to marriage shows the unformed imagination of family functions, the ignorance of its importance in the development of a strong family and a stable marital

relationship. In the arguments of negativity to family life, none of the respondent was indicated recreate and regulatory functions - family.

Only 8% of respondents indirectly hinted at the emotional and psychotherapeutic function, despite the fact that they have studied the subject and the topic separately under the subject "The Psychology of family life". In performing the household function of youth has an analogue (sample) at home in the parental family. Perhaps this caused 424 students to denote this function family.

Reproductive function is forced to perform by age- physiological characteristics of the individual. This function was identified by students (except 8%) together with educational» was having children" function (31.5%).

It is necessary to pay special attention to forming the knowledge and skills to fulfill emotional and psychological, recreational and regulatory functions of the family at home and by the subject "Family psychology" on the theme "Family functions" which is studied in A1 and PC.

The other functions of the family, they are able to form in a traditional way in the process of formation their personality in the parental home. On the last three without special training and study, they will not even have an idea, as it is shown by the results of our research. Among the last three functions the most important thing is an emotional and psycho-therapeutic because it is by sufficient expression can enhance the effectiveness of the others, even the most important (economic and educational) functions and conversely, to minimize their significance. With the expression of these functions, a person can experience comfort, despite financial shortcomings and conversely, with no expression of this function, despite the financial provision it may be very tense.

Based on the research results and life observations, it is needed to work on the formation of knowledge and skills among young people in matters of execution of recreational (leisure, recreation, relax, restore mental and physical forces) function.

In our view, we should pay attention to the culture of the organization of leisure, not on the cult of gastronomic interest, but on the cult of moral values, the cult of a healthy lifestyle in the family and outside the family, and for the early initiation of children to the sport and the arts, the formation of the need for regular exit to nature, to become acquainted with the historical monuments in the country and abroad.

In performing this function in the present day, not every parental family can be as a model, because many families are in general far from the model by their way of life and leisure activities. With this in mind, we have to form these skills and basic need in the cultural leisure activities of today's youth, which will serve as a model for their children.

Without prejudice to the rights of mature individuals, we must reduce the effective use of the family as a social control.

This is not a tribute to the traditions, but first of all it is promotion the interests of the individual, society, nation, family of current and future generations.

Thus, summing up the results of the analysis of research on the current status and problems of training students of academic lyceums, professional colleges and students of higher education institutions we can make the following conclusions:

- Students' knowledge and understanding of family functions (in spite of special education) are not extremely enough. At this level, their knowledge cannot serve as a guarantor of a strong family.

- Curriculum and textbook on the psychology of family life should be urgently reviewed, revised, amended on the basis of family research results for the last period (the period of preparation and publication of Karakalpakstan variant until today).
- In the preparation of the last revised version it should be noted the practical needs of family life knowledge and skills for independently decision of AL and the PC students of different problem situations taken from life.
- In the study of this subject (Psychology of family life) we should pay more attention to ethno-psychological material, the scientific analysis of the traditions and customs of the people, to give an objective assessment from the perspective of today.
- The changes in the modern family cannot be perceived in the negative and assume the derivatives crisis of the family. It is necessary to see in the basis the socio- economic changes. The entire negative, where appropriate, it is wisely to discern the elements of a positive and effective use of them in strengthening families in improving the psychological climate in dysfunctional families.
- To develop a variety of teaching aids, effectively using modern means of education, including teaching and technology.
- At the classes on the psychology of family life, it is advisable to show episodes from a psychological conflict, followed by an analysis of behavior, communication, decisions and actions of the characters.
- It is advisable to pay more attention to the psychological trainings to improve the culture of communication, culture of courtship.
- In order to strengthen the family as in a learning course "Psychology of Family Life", and in the life it is need effectively cultivating and use the family type of holiday: the resorts, sanatoriums, rest homes, as well as various tourist trips in the country and abroad.

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## The Thread of Parental Love as an Intricate Design in the Internal Working Model of the Select Characters in Karen Kingsbury's Novel *Oceans Apart*

By Mrs. Regis Jebasingh

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**Abstract-** *Oceans Apart* discusses the story of a child countering the need of attachment with his parental caregivers. Kiahna and Connor had an illegal affair and the evident birth of a child did not hamper the child to create healthy loving attachment patterns. However it did create the urgency to seek his biological father after his mother's death. This paper presents the story of Max's internal working model in close connection to the lovely, intricate-interconnected motherly relationship.

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# The Thread of Parental Love as an Intricate Design in the Internal Working Model of the Select Characters in Karen Kingsbury's Novel *Oceans Apart*

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**Abstract-** *Oceans Apart* discusses the story of a child countering the need of attachment with his parental caregivers. Kiahna and Connor had an illegal affair and the evident birth of a child did not hamper the child to create healthy loving attachment patterns. However it did create the urgency to seek his biological father after his mother's death. This paper presents the story of Max's internal working model in close connection to the lovely, intricate-interconnected motherly relationship.

## I. INTRODUCTION

As one travels on the road of love, there is a longing for the best love that can possibly never be fathomed. This love transcends inferior emotions and rests safely in a haven on achieving the purpose behind love, the area where goodness and loving kindness abounds in the surreal. The novel *Oceans Apart* teaches the story of love where separation is reminiscent of an untold story of love... where pain ruled the body and motherly passion lead to the pre-sketched bequeathal of blessings on the only child.

Travelling on the portmanteau of relationships, there's a wondrous escapade replenished with beautiful insights of love. It is the love of the mother with her only son.

Kiahna left her assets to her only son Max Riley. The bequeathal of blessings includes the request for the search of her biological father Connor. The novel *Oceans Apart* narrates an exclusive account of the relationship of Kiahna and Connor with Max. In regard to the justification of Kiahna and Connor, to consider Max as their son, it could not be true. Connor is married to his pretty wife Michele and they have a loving relationship, where God has give them two beautiful daughters. The eldest daughter in her young childhood year of age ten in America, is aware of her parents' relationship in society. They are a respectable couple and it is their loving relationship with each other that

holds them through difficult times; (when the request for the custody of Max is made). The child secures a home in the custodial battle in the home of the Connors; while this story is in the pages discussed in *Oceans Apart*, the loving relationship of the mother Kiahna with her son Max is related in lesser expense. The following pages discuss the accumulation of inherent patterns of the child Max. The paper is gathered on the basis of John Bowlby's Attachment Theory.

Max knows that he is safe at Ramey's house but when he observes Ramey bringing him food to "eat in the TV room", his "funny feeling got worse. Ramey never let him eat in the TV room" (OA 28). While Max ponders over the change, he silently drifts through the two movies Ramey had put on for him.

Soon Max begins to expect his mother's call and wonders if Ramey's phone call is the reason behind the delay. He went to Ramey and "tapped her on the shoulder" (OA 28). Here are a few lines: "Yes, Max? Do you need another movie?" she used her whisper voice. 'No.' Max whispered back. 'I need my mom. See?' He pointed out the window. 'See how dark it's out there, Ramey? That's when my mommy's supposed to call, only what if she can't call because you're on the phone?' (OA 28). Max leaves Ramey trying to understand the reason behind the newness of the particular day, and he reasons within himself with the only logical explanation: how could my mother call if Ramey is constantly talking on the phone? Max's in-built coping methods are strongly embedded in his 'attachment behavioral system', and it activates his need to manage the complex situation. He begins to talk to his dog: "Hey, Buddy, wake up." ... Buddy lifted one eyelid, then the other. Max put his face up close against Buddy's nose and waited until the dog licked his cheek. Then Max put his fingers on either side of Buddy's wet nose. 'I'm telling you, Buddy... something's funny here' " (OA 28). Kingsbury's portrayal of a child's observation and understanding is amusing and yet it creates awareness about a child's actions. Hurlock writes how "a social hazard of early childhood is the use of imaginary companions and pets to compensate for lack

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of real companions. Having an imaginary companion is a temporary solution to the lonely-child problem" (146). Max uses the situation of loneliness to explore the territory of friendship and discover the possibilities of conversation with a pet dog. It correlates with the 'Strange Situation' implemented by the child developmentalist, Ainsworth, to examine child behavior. Joey has been in this habit but it is presented only during extreme situations. However, when 'anxiety' and an unfamiliar situation confront his perception of the familiar, he is stimulated to act likewise. Ramey, however, did not bombard Max about his mother. She waits for the right time. Max seems too restless by the way his mother had forgotten to call him and it was only the next day that Ramey explained the truth.

There is no right time to tell a child that his mother would never come back. However, when the moment came for Max to know the death of his mother, he seems contradicted and unbelieving. He loved his mother and she was his safe-haven and "caregiver" (Rynereson 247) who created security and a firm stronghold of positive manifestations. Her demise however stirs a negative sketch in his mind. He "jerked back hard and fast and shook his head" (OA 30). He knows that Ramey would never lie to him, but the truth is hard to accept. The reality that his mother would never be with him dawns on him and like other children bereaved of their parents he consumes the loss little by little. Since Pagan in Tyler's novel *The Amateur Marriage* is only three years old, he is taken in by his grandparents and he could not respond to bereavement in the same way; for Max in Kingsbury's novel *Oceans Apart*, his beloved mother who had loved him dearly and had "kissed him good-bye yesterday morning" (OA 30) could not just die. The absence of Pagan's mother was a part of reality and the reason to 'cope' had not existed except for his withdrawn behavior. His grandparents become his immediate 'caregivers.' Max's first reply to Ramey however is " 'No, Ramey ... you're wrong.' He backed up and ran quick into the bathroom and shut the door. Then he pressed his back against it so no one could get inside" (OA 30). Child developmentalists observe that: "Children who turn to themselves for safety are in fact, in the context of their experience, reacting logically to defend themselves from fear" (Aldgate 78). This is similar to Max's condition. Max fights the shock of his life with the only familiar way; he hides himself from the world till everything becomes clear.

The 'caregivers' -- Kiahna and Ramey have brought up Max very 'securely', where there is no need for him to feel 'negative' towards adults; 'caregivers' taking care of 'securely attached children,' have "responded to and often preempted their stress or fear. These children will turn to adults for safety because they have learned from their experiences of 'care-giving' that adults can be trusted" (Aldgate 78). Although Max has

learned to trust Ramey, he feels 'insecure' and runs to the bathroom and encounters another flashback of his mother. It is his conversations with his mother about planes. He begins to think about the possibilities of an accident: "What if something bad happened to her airplane? Like maybe the wings fell off, or a door blew open? Or the pilot landed in the water?" (OA 31). He also remembers asking his mother about the doors of airplanes: " 'If someone opens the door, what happens? You can't open the door when the plane's flying Max. It isn't possible' " (31). With these memories flashing past him he "peeked out at Ramey and he was all of a sudden afraid to ask. He stutters asking her: "Ramey, did ... did something bad happen to her airplane? " (OA 31); 'fear' has a hold on him but his attempt to face reality when he opens the door points out that he trusts her enough to confront the truth.

The revelation of events puts Max in an intricate spot. He begins to think and when Ramey is careful in explaining the truth about his mother, Max's question about planes helps him come to terms with the truth: that his mother had died and he could not see her again. His thoughts about planes have been pondered over, again and again.

Max supposed many things except death. His immediate reactions are conveyed through the following lines: "But Mommy knows how to swim, Ramey. Maybe she's swimming back to the island ... is she swimming Ramey? Is she?" (OA 32). Difficult moments in a child's world arise when the sense of 'security' is 'threatened.' When Max understands the fact that his mother would never come back home and take care of him, he is devastated: "Max couldn't run or move or even breathe. His mom was dead? Her plane landed in the ocean, and now she was in heaven? His legs crumpled under, and he fell to his hands and knees. 'No Ramey! She can't go. Not without me...' " (OA 33). The words of a seven-year old are desperate and frantic for consolation. Max became sorrowful. His primary 'caregiver' was dead and he was all alone in the world. Child developmentalists present their opinions on particular attachment behaviors: "children learn to incorporate themselves, through the internal working model, expectations and beliefs about their own and other people's behavior. The internal working model creates for the child a sense of self, other people, and the relationship between self and others" (Aldgate 79). Max has absorbed, observed and analyzed the people closest to him and finds himself discovering his sense of self-worth and how much he is valued.

It is essential to develop healthy 'internal working models' in children "because it is the means by which children learn to develop a perception of their self worth, how much they are accepted by adults and how much they are loved" (Aldgate 79). Max's 'internal working model' is the result of the fervent endeavors of

Kiahna and Ramey who had made sure that Max had a well-balanced and healthy life: disciplined, good mannered, with play time and lots of 'love'. His capacity of absorbing the truth little by little and then suddenly taking it entirely rests on the knowledge that Ramey is close by. This is a silent reminder to grieve for a child's self-discovery of a parent's demise. The knowledge of permanent 'separation' for Max however, took a heavy toll on his personality. He is unable to escape from the truth. The 'loss' of his only 'care-giver' is a devastation too grievous to comprehend:

Ramey put her arm around him and sat him on the couch. She sat beside him and hugged him for a long time. They cried and cried together, and the more Max thought about it, the more true it felt. His mommy was dead. She really was. He knew, because a hole was in his heart now. A big hole where his mommy used to be. His whole self must've been filled with tears because they spilled out from his eyes without stopping. (OA 33)

Max's permanent 'separation' from his single parent mother occurred not when he was in school but when realization of his mother's death dawned on him. The news of her death was devastating to him.

Max had longed to have a father who could support him and his mother. The unexpected plane crash dashed his hopes to pieces and he undergoes "separation anxiety" (Goldberg 55), a reaction caused as a result of the knowledge of permanent 'separation' of the principal attachment figure. According to Bowlby: "Excessive separation anxiety is due to adverse family experiences – such as repeated threats of abandonment or rejection by parents – or to a parents' or sibling's illness or death for which the child feels responsible" (Goldberg 55). Max feels sad that he had not been there to help his mother escape. However, his short prayer to God is a significant attempt made on his part to accept and reconcile with the truth: "God, hi, it's Max ... Ramey says my mommy's with You now, so can You tell her something for me? ... Tell her I'm sorry I wasn't there when her plane landed in the water, because I would've helped her out. Me and her coulda swummed to the island and she wouldn't have to live in heaven" (OA 34). The possessiveness of a child towards the permanent attachment figure is presented to the readers in light of the gravity of the situation: Max has become an orphan.

At the news of the death of his mother, Max can think only according to his perception of life. Life worked only in the light of his mother, because she was an integral part of his life. She was the principal 'caregiver'. Max becomes very 'emotional' and the following lines represent Max's need for a 'caregiver':

His eyes got blurry and tears started coming down his face. More tears than he'd ever had in all his life.

How could Mommy be gone? Who would read to him and hug him now? Who would make him blueberry pancakes for breakfast and get him dressed in the morning and take him to the park for roller-skate lessons? Who would sing his special song about *I love you, Max, the most, I love to make you toast?* (OA 33)

Max's need for a 'care-giver' stems from his longing to be near his principal 'care-giver': his mother. His mother may have died, but his memories of her are vibrant. Pagan in Tyler's novel *The Amateur Marriage*, does not face the same gravity of situation. His grandparents take the role of mother and father, thereby substituting his need for immediate 'care-givers.' At the end of Kingsbury's *Oceans Apart*, Max's biological father Connor is located and given a chance to be a 'care-giver.' The family of Connor suffers when the truth about the brief affair is conveyed to them and they find it difficult to accept Max, because in doing so she accepts her husband's extra-marital affair with Kiahna.

When in bed at the home of his biological father Connor Evans, Max remembers his mother and wonders what the Evan's family thought about him. Max silently listened to the conversation the older daughter Elizabeth had with her mother.

Max's eyes are filled with tears when he learns that Connor's daughter Elizabeth and her mother Michele were talking about his mother. His confusion escalates when he realizes that both Elizabeth and Mrs Evans are not happy: "What he didn't understand was why? Why did they sound like they were mad at his mommy? If she and Mr Evans were friends, then that should mean they would like her better, not worse" (OA 157). At age ten, Elizabeth is confused about her father's relationship with Max's mother. Her frequent questions to her mother, points out her ability to speak out her mind and discuss the changes that are occurring within the family. She is able to question her father's relationship with Kiahna. She reasons that the mother of Max is not close to them. The only possible alternative Elizabeth could come up with is an affair. Her question to her mother "So you think they were just good friends? Max's mother and Daddy?" (OA 160) ignites suspicion and preoccupies her to rethink life in the family. Some changes are taking shape in her home and she wants to process the details according to her understanding and clarify them with a trustworthy adult - her mother. Elizabeth has not received specific answers to her questions and she is 'mentally' motivated to feel tense about the situation that is taking shape in her home.

Elizabeth wants to feel safe but the question of the identity of Max triggers her to feel 'anxious' and while Max struggles to survive the 'loss' of his principal 'care-giver,' Elizabeth fights to find the truth of her father's relationship with Max's mother. Elizabeth feels



frustrated: "The girl felt stiff and tensed, further proof of everything she'd guessed to be true about the boy's arrival. The girls were confused of course. Elizabeth the most because she was older, old enough to wonder why, if the boy's mother and father were such good friends, hadn't she been to the house once?" (OA 161). Max creeps into the giant bed and reaches out for the things Ramey has packed for him. He reads the letter and "dried his tears on his pajama sleeve" (OA 158). He begins to sing his mother's special song but he could not finish it. Here are Max's reasons for not singing his mother's special song: "Because he missed Mommy so much, that's why. Not just his heart and his hands and his feet missed her, but his eyes missed her, too. Because every time he wanted to see her, she was never there. He missed her so much he could almost feel her there beside him" (158). Max's memory of the last lines for his mother's song is identical to the title Kingsbury chooses for the novel "*When oceans we're apart, I'm right here in your heart*" (OA 158). Max's loneliness combats his desire to feel accepted by the Evan's family. He 'copes' with the situation and inherently feels attached to Connor Evans. Connor's affections and loving gestures like holding Max's hand, a gentle hold on his shoulder and letting him sleep next to him when the family had gone camping are vivid portrayals of Connor's feelings for Max.

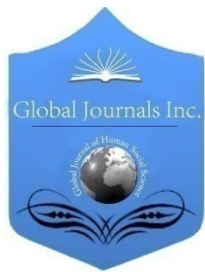
The intention of 'threat', or safety issues will not hamper Max's budding relationship with Connor but the overall experience where Michele may have to play the role of primary 'caregiver' is a question left undisclosed. Aldgate points out that "A relationship with a significant adult outside a child's immediate family who offers consistent encouragement and support, and serves as a positive role model and advocate, is a factor associated with positive outcomes and the promotion of resilience" (153); for Max, the strangeness of being in the company of Mr Evans who is introduced as his mother's friend faded, and the possibility of becoming Max's legal father sank comfortably into the atmosphere. However, towards the end of the novel Michele Evans heals from the wounds inflicted by an unfaithful spouse and her attitude towards the orphaned child becomes positive. The adoption of Max begins with the hope that her relationship with her husband would heal and that they would start their roles as good role models for their children.

While the process of adoption is still in motion, Michele flies to Hawaii and brings Max and his dog back home. Her husband is devastated by his wife's intervention to say goodbye to Max, but he is surprised by the presence of a dog in the back yard. Soon Max appears and Connor's sadness disappears. Max's 'internal working model' undergoes a radical change. The conversations with his mother for a wonderful father incorporates a change in his 'internal working model';

expecting a principal father figure, not to replace his mother but to fill the empty space in his heart. His longing for a father even before his mother's death continues in wondrous expectancy and when this longing is fulfilled he does not grieve again (for his beloved mother). As a child, he can accept his dreams coming to reality. His experience or in better words, Kingsbury's novel attempt for enabling Max to rehearse his life with the Connors for a brief period, allows his 'internal working model' to function in a progressive manner, without having to encounter immediate change. His acceptance and observation of Connor's family into his 'internal working model' is reflective and provides insight on the intended 'family unit'.

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## History of Learning Disabilities: Reflection on the Development of the Concept and Assessment

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**Abstract-** The history of the concept and identification of Learning Disabilities (LD) has important stages of development which should be considered by the researchers of this field. This development includes different thoughts and experiments which are still controversial until recently. This paper discusses this development and divides it into four periods which consider different factors of each period such as: the location, scholars and critical perspectives and practices. Discussion about the impact of the history on the current period is provided.

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# History of Learning Disabilities: Reflection on the Development of the Concept and Assessment

Fahad A. Alnaim

**Abstract-** The history of the concept and identification of Learning Disabilities (LD) has important stages of development which should be considered by the researchers of this field. This development includes different thoughts and experiments which are still controversial until recently. This paper discusses this development and divides it into four periods which consider different factors of each period such as: the location, scholars and critical perspectives and practices. Discussion about the impact of the history on the current period is provided.

## I. INTRODUCTION

The term of Learning Disabilities (LD) is known in some countries as Specific Learning Difficulties SpLD or dyslexia (Alnaim, 2015). This paper attempts to consider mainly the concept and identification issues of LD. Understanding how a field of knowledge has developed is important for readers and researchers in that field. Firstly, investigating the history of LD can inform researchers about how Students With Learning Disabilities (SWLD) have been treated and taught during different periods of time. Secondly, exploring perspectives and consequences of previous methods of identification and teaching LD sufferers provides a strong foundation to build new thoughts and perspectives. Thirdly, it is interesting to be aware about how this field was established and developed and how much effort, time and research have been dedicated to this field until now.

Different studies divided LD history into roughly similar periods (Guardiola, 2001; Hallahan & Mercer, 2001; Lerner, 2000; Lerner & Johns, 2009; Wiederholt, 1974). I will follow a method similar to these history frames, particularly the outlines proposed by Hallahan and Mercer (2001). This is mainly because these author's outline highlights the nations where this field mainly developed. History of LD was divided into the following four periods: European foundation (1800 to 1920), US foundation (1920 to 1965), emergent period (1965 to 1980), and revision and progression period (from 1980 until recently).

### a) European foundation (1800 to 1920)

Among the many researchers (Broadbent, 1872; Gall & Spurzheim, 1810) who played important roles in this period, two researchers were very influential. Firstly, around 1877, Adolph Kussmaul was the first to

identify reading inability and termed it 'word blindness', which introduced awareness that reading may have its own disability. Kussmaul raised this concept after finding out that recognizing written words was the only problem of one of his patients who had no other disabilities (Anderson & Meier-Hedde, 2001). Interestingly, about ten years after the term "word blindness" appeared, the term 'dyslexia' was produced by Berlin (1887). These two terms have similar concepts. The other influential researcher in this field was Pringle Morgan in the UK, which is a leading country in the area of LD research. His work involved deep-rooted research that studied LD more than a century ago. This consideration of LD has lasted up until very recently and assists to reform, construct and develop understanding of the various issues related to LD. The earliest consideration of LD in the UK first emerged in 1896 when the British Medical Journal published an article by Pringle Morgan entitled "A Case of Congenital Word Blindness" (Morgan, 1896). The article encouraged researchers and built a basis for research to study other cases of LD (Anderson & Meier-Hedde, 2001). More recent studies can be considered as one of the later efforts based on much research which have built on Morgan's article on word blindness.

### b) US foundation (1920 to 1965)

Interest and research on LD continued in Europe (Hallgren, 1950; Hermann, 1956, 1959; Norrie, 1939) during this period. However, the most critical progress of LD research occurred in the US. There was important progress in identification, teaching methods and theories related to LD. Samuel Orton was one of the greatest LD scholars in this period in particular. Two aspects of his work should be highlighted here. Firstly, as he was interested in seeking methods the help children overcome reading disabilities, Orton (1937) produced the first multisensory training, for which he is credited. Secondly, Orton recorded significant results based on his observation of students with reading disabilities, including their IQ test scores which were average or above average. This observation played an important role in shaping this field, particularly in the area of identification methods (Hallahan & Mercer, 2002). This is based on the premise that LD can be overcome and managed if SWLD should be taught in the correct way according to LD research.

Another prominent figure in this period was Marion Monroe whose crucial research focused on the

assessment of LD. The difference between actual and expected achievement is a concept which was introduced by Monroe (1932) as an approach to identify students with reading disabilities (Hallahan & Mercer, 2002). Samuel Kirk developed the Illinois Test of Psycholinguistic Abilities (ITPA) to identify specific learning disabilities in children (Kirk, McCarthy, & Kirk, 1961). Although many studies mentioned the term 'learning disabilities' in the nineteenth century, Kirk was the first to specify this term by a definition (Kirk, 1962, 1963). This term is still used in many countries.

#### c) *Emergent period (1965 to 1980)*

In this period, LD became politicised and no longer just an educational or theoretical issue. Also, the attention to LD started to grow in the general public and to have official sectors. In the UK, the subject of LD started to appear in policies in 1970 when acute dyslexia was covered in The Chronically Sick and Disabled Persons Act, Section 27 (Soler, 2009). This was followed by several reports that paid attention to dyslexia (Bullock Report, 1975; Department of Education and Science, 1972; Warnock, 1978). In the US, LD was introduced and listed in the agenda of the Federal Government. In that, the Federal Government mandated in 1969 to develop the field of learning disabilities to be a distinct entity within special education (Hammill, 1993). Organisations related to LD were funded by parents and professionals, and different educational programmes for SWLD were initiated (Hallahan & Mercer, 2002). Following this development, a model of resources room appeared. In the resources room, SWLD receive the required special instruction while the rest of the school time must be spent in regular classrooms. Accordingly, this official development in the education sector enhanced public awareness of LD (Lerner & Johns, 2009).

Furthermore, studies on the definitions and identification tools of LD further progressed. For example, more definitions were introduced (Hammill, Leigh, McNutt, & Larsen, 1981; U.S. Office of Education, 1968), Monroe's discrepancy model was reproduced (Bateman, 1965) and Kirk, McCarthy, and Kirk (1968) revised the assessment tools of ITPA.

#### d) *Revision and progression period (1980 until recently)*

As LD became an official consideration as different interventions and assessments were adopted in the previous period, researchers revised the results observed in the wide range of the educational sector. Identification of LD took in wider arguments and changes in trends. In the late 1990s, there was a concern in the US that the percentage of students who have been identified as SWLD increased and exceeded 50% of students with special needs which indicated probable errors in diagnosis (U.S. Department of Education, 2000). Also, the misidentification issue led researchers to doubt the effectiveness of the

discrepancy approach and to investigate or develop other ways to find a more accurate method to deal with students who were suspected of having LD. One of the main models developed to overcome this problem is the response-to-intervention (RTI) model which aims to treat students in a careful, inclusive and precise manner (Kavale, Holdnack, & Mostert, 2005). A significant increase is documented in the use of assistive technology to support SWLD in different aspects of learning difficulty such as speech synthesis (text-to-speech), voice recognition (speech-to-text), organisation and memory (Draffan, 2002; Forgrave, 2002).

## II. CONCLUSIONS

From a historical point of view, one can notice that some ideas still have an effect in the present programmes and legislations. Furthermore, it can be seen that the real beginning of the concept of LD as a specific field was about 100 years ago. This period of time for this field can be considered a short period compared to other fields of education or psychology. Therefore, significant progress and research is expected to follow, which might result in significant changes in concepts and trends related to LD. Stanovich (2005) encouraged looking for better ways in identification and focused on passing IQ related discrepancy while warning against being behind scientific progress stating that "the field suffers greatly from its tendency to base practice on concepts and psychometric technologies that have been superseded by subsequent scientific advance" (Stanovich, 2005, p. 103). What is important to say here is that the essential matter is not to look for change, but it is the need to take advantage of previous research and experiences. As LD is a new field, some developing countries might still be behind. The late start of planning a programme or an intervention for SWLD is not the major problem; however, the concern is related to such questions as: do the interventions consider change and develop ways of identification based on the latest research? Or does it base its practice on the instructions adopted at its first launch? For example, awareness about the RTI model (even if it is not used) indicates a trend of keeping pace with historical development of LD. Understanding the latest developments does not necessarily mean applying them in practice. However, this awareness might be applied to identify certain mistakes and to change and develop the initially adopted way of managing LD.

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4. Manuscript's Category,
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**27. Refresh your mind after intervals:** Try to give rest to your mind by listening to soft music or by sleeping in intervals. This will also improve your memory.

**28. Make colleagues:** Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

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**30. Think and then print:** When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

**31. Adding unnecessary information:** Do not add unnecessary information, like, I have used MS Excel to draw graph. Do not add irrelevant and inappropriate material. These all will create superfluous. Foreign terminology and phrases are not apropos. One should NEVER take a broad view. Analogy in script is like feathers on a snake. Not at all use a large word when a very small one would be sufficient. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Amplification is a billion times of inferior quality than sarcasm.

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**33. Report concluded results:** Use concluded results. From raw data, filter the results and then conclude your studies based on measurements and observations taken. Significant figures and appropriate number of decimal places should be used. Parenthetical remarks are prohibitive. Proofread carefully at final stage. In the end give outline to your arguments. Spot out perspectives of further study of this subject. Justify your conclusion by at the bottom of them with sufficient justifications and examples.

**34. After conclusion:** Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium through which your research is going to be in print to the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects in your research.

## INFORMAL GUIDELINES OF RESEARCH PAPER WRITING

### Key points to remember:

- Submit all work in its final form.
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- Please note the criterion for grading the final paper by peer-reviewers.

### Final Points:

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- Separating a table/chart or figure - impound each figure/table to a single page
- Submitting a manuscript with pages out of sequence

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- Use past tense to describe specific results
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- Fundamental goal
- To the point depiction of the research
- Consequences, including definite statistics - if the consequences are quantitative in nature, account quantitative data; results of any numerical analysis should be reported
- Significant conclusions or questions that track from the research(es)

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- Center on shortening results - bound background information to a verdict or two, if completely necessary
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- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
- Very for a short time explain the tentative propose and how it skilled the declared objectives.

## Approach:

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- 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.
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- 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.

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- Report the method (not particulars of each process that engaged the same methodology)
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- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

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- 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.
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#### **What to keep away from**

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- Leave out information that is immaterial to a third party.

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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.
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### Approach

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- 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
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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>Discussion</b>	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
<b>References</b>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring





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