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A STUDY OF THE RELATIONSHIP BETWEEN READING EFFICIENCY
IN ENGLISH AND IN FARSI

by

Aghdas Dastghaib

Submitted in partial fulfillment of the
requirements for the degree of Master of
Arts in the Education Department of
the American University of Beirut
Beirut, Lebanon
1964

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ABSTRACT

The purpose of this study is to find out the relationship between reading proficiency of the native speakers of Farsi in their own language and in English.

The study is based on the assumption that there is a positive relationship between reading proficiency in one's native language and the foreign language he has learnt. The writer was inspired by Michael West's experiment conducted in India on a group of Bengali-speaking students.¹ These students were given practice in reading in order to improve their speed and efficiency in reading English. However, it was discovered through tests that the resulting improvement also occurred in Bengali.

Michael West concluded from his experiment that since practice in a foreign language has improved the reading efficiency in the mother-tongue, practice in the mother-tongue would probably improve the reading efficiency in a foreign language. This was proved in another experiment conducted by Michael West on another group of Bengali-speaking students.² These students were given practice in order to improve their reading efficiency in Bengali. The resulting improvement occurred, as was shown by tests, not only in reading Bengali but also in reading English. Therefore, according to Michael West, "Reading ability is a

¹ Michael West, Learning to Read a Foreign Language (London: Longmans, 1960), p. 7.

² Ibid., pp. 29-30.

general power. It is not confined to one language: for improvement in the ability to read one language is 'transferred', and shows itself in the improvement of the reading of another language."¹

The present study is concerned with:

- 1) Reading proficiency of the 75 Iranian students at A.U.B. in their mother-tongue, Farsi.
- 2) Reading proficiency of the same students in English.
- 3) Comparison of the above results by correlation coefficients.

In addition to the above, several other correlation coefficients were also computed. The data used were (1) the subjects' reading efficiency scores in English and in Farsi as used for the above correlation, (2) the subjects' records at A.U.B. during the year 1963-1964 and (3) the data from the questionnaires filled by the subjects.

The following correlation coefficients were computed:

1. The correlation coefficient between the subjects' reading efficiency in English and their academic performance at A.U.B. during the year 1963-1964.
2. Correlation coefficients between the number of years the subjects have been at A.U.B. and (a) their reading scores in English, (b) their reading scores in Farsi.
3. Correlation coefficients between (a) the subjects' reading efficiency in English and their self-evaluation in the general use

¹ Ibid., p. 7.

of English and (b) their reading efficiency in Farsi and their self-evaluation in the general use of Farsi.

4. The correlation coefficient between the subjects' reading speed per minute as they had performed in the English reading test and as they had estimated in their questionnaires.

This study is the first attempt to examine the possible relationship between reading proficiency of the speakers of Farsi in their own language and in English. Moreover, except for Michael West's experiments in India that have already been described, there are no other similar studies in the literature available to the writer.

Chapter I presents in brief: (1) a definition of the reading process and the factors involved, (2) speed and comprehension as the two important elements in this study, (3) reading efficiency, and (4) various study techniques used for efficient reading.

In Chapter II the following items are discussed: (1) brief background information about the subjects of the study, (2) a discussion of the materials used in the test, (3) the procedure followed in the administration of the test and (4) scoring.

Chapter III includes findings, evaluation and conclusion of the study.

On the basis of the evaluation supplied by the statistical results of this study, two main conclusions are drawn:

1. Before beginning to read in a foreign language, the learner should be able to read in his mother-tongue. This will make the task

of reading in a foreign language much easier.

2. In the remedial programs of teaching reading, improvement in the rate of reading in the foreign language can occur through improvement in the rate of reading in the mother-tongue. This is easier and more practical when the learner wants to improve his efficiency in a foreign language while staying in his native land.

From the minor statistical results of this study the following conclusions are drawn:

1. The students can achieve higher proficiency in their academic work by increasing their reading efficiency.

2. An English-speaking environment improves the reading efficiency of the students through improvement which occurs in their language efficiency in general. It is suggested therefore, that, even when the purpose of foreign language instruction is the teaching of reading, the target language be used more often in speaking so that recognition of the structural units becomes more automatic.

3. The students should be helped to estimate their own proficiency in the use of language more accurately. This might help them improve their language proficiency.

4. The slow speed of the students in this study is, on the whole, due to the methods and objectives of teaching reading in Iran. Therefore, it is suggested that reading instruction programs with emphasis on reading speed be included in the school curricula throughout the secondary school both in the native and in the foreign languages.

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CHAPTER I
INTRODUCTION

Various Purposes of Reading: Reading is often looked upon as a "child's first intellectual experience."¹ It is fundamental to all educational enterprises as it is a medium of cultural transmission.

In the modern world, the complexity of human society demands individuals in different walks of life to read a variety of materials in order to cope with their social and vocational responsibilities. They have to read in order to comprehend, evaluate and interpret since reading is not done merely for the sake of reading but as a means to an end which is to secure information necessary for the problems at hand.

In a report which includes the answers of 250 teachers concerning the uses of reading, the following were the most frequently mentioned:

...associating ideas read with previous experiences;
finding answers to thought-provoking questions;
finding the author's aim or purpose; selecting
important points and supporting details; drawing
valid conclusions from materials read; selecting facts
which relate to a problem under consideration; judging
the validity of statements; discovering problems for
additional study; remembering and reporting what is
read.²

¹ Clarence Barnhart, "Introduction for Parents," Leonard Bloomfield and Clarence Barnhart, Let's Read (Detroit: Wayne State University Press, 1961), p. 30.

² William S. Gray, Summary of Investigations Relating to Reading (Supplementary Educational Monographs), n. 28; Dept. of Education, the University of Chicago, 1925, p. 16, quoted by Grace Storm and Nila Smith, Reading Activities in the Primary Grades (Boston: Ginn and Company, 1930), p. 44.

1. THE READING PROCESS

a. Word Recognition Skill: Reading involves two main sensory and perceptual processes. To begin with, it involves the recognition of various symbols. These symbols, meaningless in themselves, must be combined in innumerable combinations to convey meaning. An ability to recognize these combinations, i.e. words, and associate ideas with them is the primary aim of all reading programs.

b. Eye-movements: The reading process has often been described this way: The eyes move along the lines of print not in a steady, even manner but by a series of "stop-start-stop-start" or quick and jerky movements. Reading takes place while the eyes make a fixation¹ pause between the jerks and the sweeps. Each time the eyes stop, a certain number of symbols are perceived. At the same moment, the brain is at work organizing and interpreting the codes and the symbols. The number and the duration of fixations are determined by various factors among which the reader's background of language and experience, his purpose of reading and the difficulty of the materials are the main points.

Photographic studies of the eye-movements of poor readers show that

- 1) these readers tend to make a great number of fixation pauses per line.
- 2) Their eyes do not proceed straight ahead all the time. They make regression² pauses several times through the line.
- 3) After finishing

¹ "Fixation" is the pause of the eyes in order to take in a portion of the written line.

² "Regression": The backward movement of the eyes in order to re-read certain words or phrases.

one line, the eyes do not stop at the beginning of the next line but some distance within the line and then go back to the beginning of the line and start again. 4) The eye pauses are longer than those of the mature readers.

Unless such a reader develops a more efficient habit of reading, the procedure of repeated pauses and frequent regressions will continue.

On the other hand, a mature reader's eyes can see more in a single fixation within a shorter period of time. Another feature which characterizes these readers is their tendency to rhythmical eye-movements and reading of thought units as the eyes proceed across the line making regular and comparatively short pauses. The movements are almost always progressive and seldom regressive.

The amount of material we can see at one single glance is extremely varied. Some people can see only one word at one glance, some a complete phrase and others still larger units of thought.

An interesting finding which bears directly upon the assumption of the present study concerns the eye-movement patterns of the speakers of different languages.¹ William Gray summarizes the results of the study of eye-movements of native speakers of French, German, English, Chinese, Japanese and Spanish while reading in their own native languages. "Although these languages differ radically, the records show that the basic steps or processes of reading them are essentially the same. It would therefore appear that all mature readers have acquired the same habits;..."²

¹ William S. Gray, The Teaching of Reading & Writing, (Switzerland: Unesco, 1956), p. 59.

² Ibid., p. 52.

This conclusion was supported by another study of eye-movement patterns of native readers of 14 different languages.¹ Again as William Gray concludes: "These studies demonstrate that the general nature of the reading act is essentially the same among all mature readers."²

A Third study of the eye-movements of the native readers of German and English supports the previous conclusions. "It was found that 'there is no discernible variation between the reading patterns of literate native speakers of these languages. There is, furthermore, no apparent change in the reading habits where an educated native speaker of one language learns to read the other.' The only cause of a break in the normal reading sequence was 'inability to understand a semantic unit....'"³

c. Direction of Reading: Although the direction of reading, either horizontal (left-to-right or right-to-left) or vertical, does not interfere with the process of reading for the native speakers of a language⁴, it does affect their reading efficiency when the foreign language they are learning uses a different direction in writing.⁵

¹ Ibid., pp. 53-59.

² Ibid., p. 59.

³ Ibid., p. 59.

⁴ Ibid., p. 50.

⁵ Robert Lado, Language Testing (London Longmans, 1961), p. 226.

Robert Lado in a simple experiment tried to read English materials from right to left in a mirror. He found that the factor of direction of reading increased the reading time to about four times that of normal reading.¹

In another experiment conducted on two groups of native speakers of Persian and Spanish reading English, it was found that differences in the direction as well as the graphic representation of the native language, and the foreign language affect the proficiency of the readers considerably. The Spanish group paired with the Persian group on the basis of their auditory comprehension scored higher on the reading part of the test. This, as concluded by Robert Lado, was because Spanish writing uses the Latin alphabet as English and the direction is from left to right whereas the Persian writing uses the Arabic alphabet and is written from right to left.²

2. MAIN FACTORS IN READING

1. Language: Learning to read is usually looked upon as "a further extension of the speech process."³ When a child or an adult learns to read in his native language, he learns to identify the visual symbols and associate meaning with them in the same way as he associates meaning with the spoken symbols. Therefore, mastery of the structural patterns and the vocabulary of the language is essential in learning to read in a native or a foreign language.

¹ Ibid., p. 226.

² Ibid., pp. 266-67.

³ Emerald Dechant, Improving the Teaching of Reading (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1964), p. 174.

2. Intelligence: Normally one would expect a high correlation between 'general mental ability' and reading efficiency. This has been supported by correlation records of .80 between scores on reading tests and the scores on group intelligence tests.¹ However, the fact that in both types of tests reading is required makes the validity of the results rather doubtful.

Research also shows that intelligence is a more significant factor in determining success in the higher grades rather than in the lower grades because in the higher grades, reading scores express the degree of one's proficiency in content-area reading which, according to Emerald Dechant "generally requires greater use of those skills that we associate with intellectual activity."²

More detailed study of the relationship between reading and intelligence shows that the correlation between tests of reading comprehension and intelligence tests is much higher than between intelligence and reading rate.³

The positive relationship between reading and intelligence has been summarized this way:

An increase in Stanford-Binet intelligence quotients parallels exceptionally rapid rates of reading development. But this relation is complicated by inadequate measures of both abilities and by innumerable conditions that may affect an individual's performance in reading and in other mental tasks.⁴

3. Maturity or reading readiness is especially important in the early stages of learning to read. It has been proved that

¹ Ruth Strang, Constance McCullough and Arthur Traxler, Problems in the Improvement of Reading (New York: McGraw-Hill Book Company, Inc., 1955) p. 74.

² Dechant, op.cit., p. 40.

³ Strang, McCullough, Traxler, op.cit., p. 75.

⁴ Ibid.

readiness in reading differs with individuals. Therefore, insistence of parents and teachers on early reading instruction before children have developed reading readiness has often been reported useless and even harmful. Sometimes such early instruction causes serious retardation to the child's reading growth.

4. Experience: Reading has often been defined as "a complex and unique experience involving the organism as a whole."¹ It follows then that two persons can rarely react exactly alike to the same material. Moreover, reading " '...is the bringing of meaning to rather than the gaining of meaning from the printed page.' "² Ernest Horn expresses the same idea more clearly by saying that the author

...does not really convey ideas to the reader; he merely stimulates ³him to construct them out of his own experience....

Reading also provides new experiences. The reader's own first-hand experience is a guide in reaching out to new ideas which the writer presents.⁴

5. Vocabulary: The vocabulary factor is important in reading since it involves fluency in dealing with every single word in relation to other words. It is such a relationship that determines comprehension.

¹ Ibid., p. 62.

² Henry P. Smith and Emerald V. Dechant, Psychology in Teaching Reading (N.J.: Prentice-Hall, Inc., 1961) p. 22, quoted by Dechant, op.cit.

³ Ernest Horn, Methods of Instruction in the Social Studies (New York: Chartes Scribner's Sons, 1937), p. 154, quoted by Strang, McCullough and Traxler, op.cit., p. 67.

⁴ Strang, McCullough and Traxler, op.cit., p. 67.

In the beginning stages of learning to read, the child should be helped in analyzing and understanding difficult words in their meaningful context. Firsthand experience is most helpful in grasping a word's full meaning because definitions and illustrations are not often quite understandable if the learner does not possess an adequate background of experience. A variety of activities provides the opportunity for teaching the child words in their natural situations.¹

There are certain devices of recognition and attack recommended by experts in meeting new words. The first device is that of guessing the meaning of a new word by its form and its general shape. Secondly, the place a word occupies in a phrase or a sentence provides a clue to its meaning. The third way of recognizing a word is to cut it down into portions if possible and see if the parts resemble any other word we know. This is structural analysis. The last device is that of phonetic analysis, that is, speaking the word aloud to hear how it sounds.

6. Cultural Backgrounds: A child's background determines in part his full grasp of the meaning of the printed page. Cultural meanings are important in any kind of communication because an idea or a concept may mean differently to two people having different cultural backgrounds.

Edward Sapir in his book, Language, attaches great significance to culture by linking it closely with language, saying that language and culture are inseparable parts.² Again, discussing the relation-

¹ Ibid., p. 297.

² Edward Sapir, Language (New York: Harcourt, Brace & Co. 1921), p. 221.

ship between race, language and culture, Sapir points out:

...the mere content of language is intimately related to culture. A society that has no knowledge of theosophy need have no name for it;....¹

The cultural factor is especially important in the case of foreign language learning. Unless the student is thoroughly oriented to the particular situations in which particular expressions occur, he has not fulfilled the purpose of foreign language learning. In fact, serious misunderstandings may even result if cultural meanings are not considered.

The importance of cultural meanings is even more significant in studying the literary works in a foreign language since without full acquaintance with the context, the reader will be unable to appreciate the content of literature.

Apart from the above factors, the interest of the child or the adult as well as the training he receives and the materials he uses determine to a great extent his success in reading. Moreover, reading instruction should be looked upon as a continuous process and be continued even after school years either by direct instruction of a teacher or through self-improvement methods. The success of such training programs depends mainly on the learner's interest and his need to improve.

3. READING EFFICIENCY

Reading efficiency is a product of interaction between two factors: rate of reading and comprehension. Comprehension is the main purpose in any kind of communication, whether through auditory or visual systems.

¹ Ibid., p. 234.

Comprehension is a broad term and includes understanding of objective facts presented explicitly by the author and the subjective information. Comprehension at the subjective level includes 'implied meanings' or 'reading between the lines.' The ability to get such meanings fully depends on the reader's background knowledge, his imaginative capacity and his experience with similar materials.¹

However, important as it is, comprehension is rarely independent of the speed factor. Speed in reading is the rate at which one reads in such a way as to secure a certain degree of comprehension depending on the kind of material and the purpose of the study. On an average, many believe that a comprehension score of around 70% is sufficient. 80% comprehension is slightly more than average. Certainly, 90 or 100% comprehension is a desirable score but it should not always be secured at the expense of paying too little attention to speed.² Some believe that 400 words per minute with 70% comprehension is a more efficient reading procedure than 200 words per minute with 90% comprehension.³

On the whole, there can not be any rigid scale as to the speed one should read. People read various materials in their native language with such different rates that it is difficult to set a general reading speed. Speed depends on several factors such as the reader's eye movement habits while reading, his background of language and experience, his purpose of reading, his ability and efficiency at comprehension

¹ Edward Fry, Teaching Faster Reading (Cambridge University Press, 1963) p. 26.

² Ibid., p. 32.

³ Ibid.

and the continuity of the material. As Clifton Fadiman points out:

... I do not believe dogmatically either in fast or slow reading. I believe tripe should be read with the speed of light and let us say, Toynbee's A Study of History with tortoise deliberation.

However, some estimations have been made as to the average reading speed at which students should read their assignments. It is 250 words per minute for high school students and 350 words per minute for College students.²

During recent years, a great variety of materials and methods have been devised with the hope to increase the reading speed of various readers. Among these are timed reading exercises and the use of tachistoscopic machines. All such techniques aim at expanding the reader's eye-span³ and training him to see as many words as possible at each fixation pause. Some of the methods used to increase reading speed are as follows:

1. Simple interesting books and reading materials in which the reader can find enjoyment are useful. Moreover, time-pressure exercises make the reader increase his speed consciously. However, in such practices comprehension should not be overlooked and should be checked by regular tests.

2. Training children to read in thought-units and not word-by-word is believed to improve their reading speed. There are several

¹ Clifton Fadiman, Reading I've liked (New York: Simon and Schuster, Inc., 1941), pp. xlii-xliii, quoted by Strang, McCullough, Traxler, op.cit., p. 70.

² Strang, McCullough, Traxler, op.cit., p. 70.

³ "eye-span" or span of perception means the number of symbols that the eyes can take in at a single fixation.

devices to achieve this purpose. Among these, the phrase-flashing method, either through the tachistoscopic machines or otherwise, is the most common.

3. Avoidance of oral reading and lip movements also increases speed as the reader leaves these habits. Anderson and Davidson¹ report of the experiments done on the effect of lip movements in decreasing speed. Moreover, avoiding vocalization as well as other bodily movements such as finger following result in better concentration and faster reading.

4. Decreasing the number of difficult words in the reading passages or substituting them by more familiar words can result in better speed. Some believe that from a psychological point of view also too many difficult words in children's reading passages may confuse the child and decrease his confidence in his reading ability.²

The same can be true with adults, especially when reading is done in a foreign language.

There are methods and devices for improving comprehension too. In general, the practices aiming at comprehension improvement center around promoting concentration and calling the reader's attention to the main thought of the reading material. There are also specific methods and practices for various purposes of reading.

Rapid silent reading is believed to secure better comprehension.

¹ Charles Anderson and Isabel Davidson, Reading Objectives (New York: Laurel Book Company, 1925), pp. 94-95.

² Ibid., p. 96.

This raises the problems of the relationship between reading speed and comprehension. The validity of William Gray's statement: "Rapid readers usually, though not always, read more efficiently than slow readers"¹ has often been questioned by other investigators who believe that there is no necessary relationship between the speed of reading and comprehension. In fact, the results of the studies done on the relationship between reading speed and comprehension are extremely varied. Correlations between .47 and .92 have been reported.² This wide range of correlation may be partly due to the type of tests used. On similar types of materials, positive correlation has often been reported.

However, fast readers do not always comprehend at the same level.³ Sometimes they score high on comprehension tests and sometimes low. The same is true with slow readers. There are other factors involved in this relationship. "Comprehension...depends less upon speed than upon other factors: background of instruction in reading, the reader's intelligence, purpose in reading, the habit of raising questions about the content and the difficulty and continuity of the reading material."⁴

The Negative relationship between reading speed and comprehension has also been found in the fields of sciences and mathematics,⁵

¹ Ibid., p. 99.

² Strang, McCullough, Traxler, op.cit., p. 71.

³ Fry, op.cit., p. 3.

⁴ Strang, McCullough, Traxler, op.cit., p. 71.

⁵ Ibid.

The relationship between speed and comprehension has been summarized this way:

...reading rate will vary as the 'result' of variations in the comprehending functions. An alteration in rate which is not adjusted to the difficulty of material, the purpose in reading, and the general ability of the individual will disturb the normal course of the thought processes involved.¹

Therefore, training the students to use the right speed for the right type of material should be one main aim of all advanced reading instruction. Three levels of silent reading rates can be distinguished.²

1. Study Reading Speed is the slowest rate and is used for every difficult material. Readers use this rate when they intend to score high if they are to be tested and also to retain a lot of what they have read. The materials which need this kind of study are difficult text-books for students, legal documents with special kind of structure and language. Obviously, such material has to be read carefully and therefore slowly. But the very fact of slowing down, as Edward Fry reports, may decrease comprehension. He, therefore, suggests that the difficult material be read twice or reviewed first and read more carefully the second time.³

2. The Average Reading Speed is used for reading easy text-books

¹ Irving Anderson, "Studies in Eye-movements of Good and Poor Readers", Psychological Monographs, vol. 48, n.3, Studies in Psychology of Reading (N.J. Princeton: Psychological Review Comp., 1937) vol. 1, pp. 1-35 quoted by Strang, McCullough, Traxler, Ibid., p. 72.

² Fry, op.cit., pp. 48-52.

³ Ibid., pp. 48-49.

and other reading materials such as novels, newspapers, etc. It is the rate we use for nearly all prose material most of the time with an average speed between 250 and 500 words per minute with comprehension of about 70%.

3. Finally, the fastest reading speed is skimming used for covering a lot of material without spending much time on it. Obviously, the level of comprehension in skimming is below that of average reading speed, that is, 50 or 60% and the speed is approximately twice as fast of the average reading speed.

Reading Efficiency Rate

To express the relationship between reading speed and comprehension, the term "Reading Efficiency" or "Reading Efficiency Rate" has been coined by the study skill center at the University of Wyoming.¹ "Reading efficiency rate" shows the amount one reads and remembers per unit of time. To get the "reading efficiency rate" of an individual's performance, we should find out the number of words he reads on a certain kind of material per minute and the per cent of comprehension (as found out by a test on the material). Multiplying the two numbers, we get the "Reading Efficiency Rate."

"Reading efficiency rate" served as a very useful device for the present study.

¹ Lyle L. Miller, Maintaining Reading Efficiency (New York: Holt, Rinehart and Winston, 1959), p. 7.

STUDY TECHNIQUES

For reading serious types of material when the purpose of the reader is thorough learning and retention of the material, specialists have developed certain techniques which can help the reader achieve his purpose more efficiently. The "study technique method" first devised by Robinson is a method of integrative reading and involves five steps:

- | | | |
|-------------|---|----------------------|
| 1. Survey |) | |
| 2. Question |) | |
| 3. Read |) | or SQ ³ R |
| 4. Recite |) | |
| 5. Review |) | |

Following the above steps, the reader is more likely to achieve complete reading. The processes of "study technique" method described by Emerald Dechant¹ and Edward Fry² are as follow:

1. Survey. To survey is to get an "overall picture" of something or somewhere. In reading a chapter, the chapter title, the main headings, the topic sentences and the summary are the points included in the survey. The reading process can be compared with other everyday activities such as driving, eating at a restaurant, playing, etc. In each of these activities the person does not start the main task before going about it, studying it and forming a picture of it in his mind.

¹ Dechant, op.cit., pp. 375-78.

² Fry, op.cit., pp. 74-82.

The survey of a book includes first studying its title and the preface or the introduction. These tell the reader in brief what the book is about and what the writer is aiming at. The next item to look at is the table of contents which is a full outline of the book. After the reader is oriented with the whole book in general, he can examine each chapter separately.

In a chapter also the title and the headings serve as broad outlines. In examining paragraphs, the topic sentences which contain the main thought of the chapter should be included in the survey.

The reading skill most needed in such a preview is skimming.

2. Question: It is believed that a good reader always reads with a question in his mind and reads to answer that question which makes the reading act purposeful. Some authors provide questions for their readers. This makes the reader's task easier. However, the readers can turn the main headings into questions and try to answer them as though they were asked by the author.

3. Read: The first of the three R's is "read", that is, read purposefully. Purposeful reading is reading for a definite reason, having a problem to solve, focussing attention on the main points and keeping in mind the important details. The reader can vary his reading speed but he should be able to recognize the main idea fully and remember the important details by the time he finishes reading in order to form an outline of his own.

4. Recite: Recitation, a more common practice with the pupils of the primary grades, is still a good method of examining one's own understanding of the material read. During this process the reader tries to answer the question he has posed at the start using only his

own memory resources and supplementing it, if necessary with his notes or the book. The reader while reciting can find out how carefully he has read and how well he can express the ideas in his own words.

4. Review: It is assumed that the reader has learned the material after he has completed the recitation process. However, the study is not complete. Without reviewing, the reader is more likely to forget what he has learnt and a review helps retention of the material. Remembering can be recalling, recognizing, or using the learnt material in other situations.

Reviewing does not take much time or effort if the reader has developed an outline or summary of his own with questions that he has answered. Reviews can be classified into two types. One is called "review by re-impression", i.e., re-reading the material. Another type is "symbolical review" which includes self-recitation, class discussions, tests and summaries in lecture form.

CHAPTER II

SUBJECTS, MATERIALS, PROCEDURE AND SCORING

1. Subjects. The sample used in this study was 75 Iranian students at the American University of Beirut. They are all native speakers of Farsi¹ and all graduated from high schools in different parts of Iran. Farsi was the medium of instruction throughout their school years. They all had studied English as a foreign language during the last six years of high school for four and in some cases five hours a week. At the time of the test, forty-five of the students were undergraduates, sixteen graduates, eight in the University Orientation Program at A.U.B. and six in the Career Development Program (a special one-year course). The undergraduates were in the following classes:

| <u>No. of Students</u> | <u>Class</u> | <u>School</u> |
|------------------------|--------------|----------------------------------|
| 2 | Freshman | Arts and Sciences |
| 10 | Sophomore | Arts and Sciences or Agriculture |
| 14 | Junior | Arts and Sciences or Agriculture |
| 5 | Senior | Arts and Sciences or Agriculture |

¹ Ten subjects of this study speak a mixture of Farsi and one of the following languages at home with their families: Turkish, Armenian, Dutch.

| <u>No. of Students</u> | <u>Class</u> | <u>School</u> |
|------------------------|--------------|---------------|
| 2 | 64 | Engineering |
| 1 | 65 | Engineering |
| 4 | 66 | Engineering |
| 7 | 67 | Engineering |

The graduate students were either in the school of Arts and Sciences, the school of Agriculture or the school of Public Health. The time spent by the subjects at A.U.B. ranges between 7 months to 6 years as the following shows:

| <u>Years at A.U.B.</u> | <u>No. of Students</u> |
|------------------------|------------------------|
| 6 years | 3 |
| 5 years | 5 |
| 4 years | 4 |
| 3 years | 18 |
| 2 years | 23 |
| 1 year | 11 |
| 9 months | 2 |
| 8 months | 8 |
| 7 months | 1 |

2. Materials. Two sets of tests were prepared: one in English and one in Farsi. The English test consisted of two passages of almost equal length, together amounting to 645 words. One passage was taken

from the first part of an essay titled "The Structure of Freedom," by Frank Fackenthal,¹ and the other from the book: Europe in the Nineteenth and Twentieth Centuries.² The Farsi test also consisted of two passages of almost equal length, together amounting to 661 words. Both the Farsi passages were taken from: Educational Evolution in Iran and the West by Dr. Issa Sadigh.³ The passages were all modern prose and did not contain any technical or highly literary words. Each reading passage was followed by sixteen question items. To have equal materials for the two groups of students who were divided at random, the English passages with the question items were translated into Farsi and the Farsi passages were translated into English. Thus in English there were tests A, B, C, D (two originals and two translations) and in Farsi tests A, B, C, D (two originals and two translations).⁴ The direction of translations was as follows:

A Farsi translated into A English

B English translated into B Farsi

C English translated into C Farsi

D Farsi translated into D English

¹ Frank Fackenthal, "The Structure of Freedom," reprinted by Paul Leedy, Read with Speed and Precision (New York: McGraw-Hill Book Company, 1963), pp. 191-193.

² A.J. Grant and Harold Temperley, Europe in the Nineteenth and Twentieth Centuries (London: Longmans, Green and Co., 1932), pp. 266-267.

³ Issa Sadigh, Educational Evolution in Iran and the West (Tehran University Press, 1953), pp. 386-387 and 54-55.

⁴ Translations were done by the writer. The English translations were reviewed by Prof. Yorkey of the A.U.B. English Department and the Farsi translations by Dr. Mohammadi of the Arabic Department, Prof. in Persian Language from Tehran University.

For testing the comprehension of the reading passages, objective tests were used.¹ All the items were of multiple-choice type with three or four alternatives.²

3. Procedure. The tests were administered at one sitting and took about one and a half hours. The two identical tests were given to the two groups of students. Test A English was given to one group and the Farsi version of the same test was given to the other group and vice versa in the next test.

The steps of the test were as follows:

1) The students had already been made familiar with the purpose of the study and were also given a brief introduction just before starting.

2) A one-page questionnaire was handed out to all the students.

The following information was required:

1. Name.

2. Age.

¹ See Appendices C and D for the reading passages as well as the question items both in English and in Farsi.

² For his experiments Michael West had two teaching and two control classes. The materials for testing before and after reading practice were: Kansas Form I and Form II, G.B. II and G.B. III, the "Blue Lamp" and "The Four Brothers." The materials used for reading practice were simplified editions of Robinson Crusoe, Sindbad the Sailor and other similar readers. The Bengali test was selected from "Islam Kahini," a story unknown to the students. For more details of these experiments see Bilingualism: Occasional Reports No. 13 (Calcutta: Government of India, Central Publication Branch, 1926), pp. 202-215,

3. School.
4. Class .
5. Years at A.U.B.
6. Number of years spent studying Farsi.
7. Number of years spent studying English before coming to A.U.B.
8. Language used at home with their family .
9. The amount of Farsi materials the subjects usually read while in Beirut.
10. Two items of self-evaluation as to the degree of the subjects' proficiency in English and in Farsi. Only the alternatives: excellent, good, fair and poor were provided.
11. A self-estimate of the approximate number of words per minute the subject can read in English and in Farsi with good comprehension.¹

After the subjects returned the questionnaires, written directions regarding the nature and the procedure of the test were distributed.

These were as follows:

1. Read as fast as you can, but try to understand well so that you will be able to answer questions on what you read.
2. Reading passages will be handed to you one by one. Do not start reading before you are given a signal.
3. Begin reading as soon as you are given the signal. Read rapidly but carefully.

¹ For the complete form of the questionnaire see Appendix A.

4. As soon as you finish reading a passage, look at the time-chart in front of the hall and record the exact time on the front page in the space provided.
5. Turn to the question sheet next to the reading passage and answer the questions.
6. Do not look back at the reading passage.¹

After the subjects had read the directions, the test sheets including a reading passage and the questions were distributed. The students wrote their names on the cover sheet and waited. The signal go was given and all started reading immediately. A chart showing the time by fifteen-second intervals was held up in front of the hall to be seen by all the students. As soon as each student finished reading, he looked at the chart, recorded the time and turned to the question items. The time spent on answering the questions was not recorded since the students were not allowed to look back at the reading passage.

The same procedure was followed throughout the test.

4. Scoring. Every student took four tests: two in English and two in Farsi. But for the purposes of this study only one score was needed in each language. Therefore, each pair of tests in one language was counted as one. There were thirty-two items altogether in each language. One score-point was given to each correct answer. The total

¹ See Appendix B for the complete form of the direction sheets.

sum of a student's correct answer formed his comprehension score. From this score the per cent of comprehension was calculated in each language separately.

For the purposes of comparison between English and Farsi reading efficiency, a single score to indicate both speed and comprehension was needed. "Reading Efficiency"¹ as the product of the rate of reading (words per minute) and the per cent of comprehension was computed for every student both in English and in Farsi.

Two types of statistical computations were done.

A. Correlation Coefficients: Pearson product-moment correlation coefficients between the two above variables as well as several other variables in this study were computed. These correlation coefficients were tested to determine whether they differed significantly from zero.

The following correlations were computed:

1. The correlation coefficient between the subjects' reading efficiency in English and in Farsi. This correlation is the primary finding for the purpose of the present study.

2. The correlation coefficient between the subject's reading efficiency in English and their academic performance at A.U.B. during the year 1963-64. For every student the average grade of the courses in which English was used as the medium of instruction was computed. Therefore, foreign languages other than English as well as Farsi and

¹ "Reading Efficiency" has been used in the study as suggested by Prof. Yorkey and the term has been coined by the study skill center at the University of Wyoming.

purely art courses like sculpturing and painting, were excluded. The total number of the students whose records were used for this study was 57 since the university records of 4 subjects were not available and 14 students were in the University Orientation and Career Development Programs. The grading system and the credit hours of the latter two groups are not the same as in other A.U.B. classes.

3. The data obtained from the brief questionnaires were used and correlation coefficients between the number of years the subjects have been at A.U.B. and (a) their reading scores in English, (b) their reading scores in Farsi were computed.

In order to compute the correlation between the first two variables, i.e., reading efficiency in English and the number of years at A.U.B., the scores in reading efficiency, which ranged between 22.75 and 141.68, were divided into 13 divisions on the horizontal or x-axis of a scattergram. The number of years, which ranged between 7 months and 6 years, was entered on the vertical or y-axis of the scattergram. The correlation coefficient between x and y, the two coded values, was computed.

The method described above was also followed for computing the correlation between the subjects' reading efficiency in Farsi and the number of years at A.U.B.

4. Correlation coefficients between (a) the subjects' reading efficiency in English and their self-evaluation in the general use of English and (b) their reading efficiency in Farsi and their self-evaluation in the general use of Farsi were computed.

For each of the two above correlations, the scattergram method with reading efficiency scores on the x-axis and the self-evaluations (answered as excellent, good, fair or poor) on the y-axis was used. Correlation coefficients between x and y, the two coded values in each case, were computed.

5. The correlation coefficient between the subjects' reading speed per minute as they had performed in the English reading test and as they had estimated in their questionnaires was computed. The scattergram method was used. The actual scores, ranging between 58-208 words per minute, were set up on the x-axis and their own estimates, ranging between 100-400 words per minute, on the y-axis. The correlation coefficient between x and y, the two coded values, was computed.

B. Means: For the purposes of comparison, the following mean scores were also computed. The .05 level was used for the tests of significance for the difference between each two means, except when otherwise noted.

1. The subjects' mean reading efficiency scores in English and in Farsi were computed for the whole group. The two means were then compared.

2. The mean test scores of every class (University Orientation Program, freshman, sophomore, etc) in English and in Farsi reading efficiency were computed. The highest and the lowest means in each of the two languages were compared.

3. The mean score of the subjects' reading speed in the English test and the mean score of their speed as they had estimated were computed in words per minute. The two means were then compared.

4. The mean score of the subjects' reading speed in the Farsi test was computed in words per minute. This mean score was then compared with the mean speed of the same subjects in English (above 3).

CHAPTER III
FINDINGS, EVALUATIONS AND CONCLUSION

FINDINGS

1. To determine the relationship between reading efficiency of the subjects of this study in English and in Farsi, the Pearson product-moment correlation coefficient between the two variables was computed. A correlation of $+0.35$ was obtained. This is significantly different from zero at the $.01$ level of significance.

2. The correlation coefficient between the subject's reading scores in English and their academic performances at A.U.B. during the year 1963-64 was computed. A correlation of $+0.29$ was found. This is significantly different from zero at the $.05$ level of significance.

3. Correlation coefficients between the number of years the subjects have been at A.U.B. and (a) their reading scores in English and (b) their reading scores in Farsi were computed. The first correlation is positive ($+0.40$) and significantly different from zero at the $.05$ level of significance, but the latter is not different from zero.

4. Correlation coefficients between the subject's reading scores and their self-evaluation scores (a) in English in general and (b) in Farsi in general were computed. Positive correlations of $+0.27$ and $+0.39$ respectively, both significantly different from zero at the $.05$

level of significance, were obtained.

5. The correlation coefficient between the subjects' reading speed in English as they had performed in the test and as they had estimated in their questionnaires was computed. A correlation of $+0.26$ was found. This is significantly different from zero at the $.05$ level of significance.

6. The mean test score of every class (University Orientation Program, freshman, sophomore, etc.) in English reading efficiency was computed. The difference between the highest mean score (89.8) made by the class of 66, the school of Engineering, and the lowest mean (45.9) made by the students in the University Orientation Program was computed. It is significantly different from zero at the $.05$ level.

7. The mean test score of every class as above (6) in Farsi reading efficiency was computed. The difference between the highest mean score (147) made by the class of 67, the school of Engineering, and the lowest mean (108.2) made by the students in the University Orientation Program was computed. It is not significantly different from zero at the $.05$ level.

8. The mean reading efficiency scores of the subjects in English and in Farsi were 75 and 121 respectively. The difference between these two means is significantly different from zero at the $.05$ level.

9. The mean score reading speed of the subjects in the English test and the mean score of their speed as the subjects had estimated were computed. They are 119 and 201 words per minute respectively. The difference between these two means is significantly different from zero

at the .05 level.

10. The mean score of the subjects' reading speed in Farsi is 180 words per minute. This was compared with the subjects' reading speed in English (119 words per minute). The difference between these two means is significantly different from zero at the .05 level.

EVALUATION

The reported findings can be evaluated as follows:

1. Correlation of $+0.35$ between the subjects' reading efficiency in English and in Farsi is a medium-low correlation. For the purposes of comparison, there is only one similar study - that by Michael West in India. While his study is not directly comparable, it suggests no disagreement with the present finding. He reports that the improvement resulting from practice given in English reading occurred in both English and Bengali.¹ "The resulting improvement in the rate of English reading was 232 per cent, while the improvement in the rate of Bengali reading (in which no practice had been given) was 266 per cent."²

As concerned the present study, the subjects, having similar academic and language backgrounds to begin with, have not progressed at the same rate at A.U.B. This can be seen by their performances

¹ West gives the result of his experiments in terms of per cent of improvement. See table 54, Bilingualism: Bureau of Education in India, Occasional Reports No. 13 (Calcutta: Government of India Central Publication Branch, 1926).

² West, op.cit., p. 7.

both by their academic records at A.U.B. and also by their reading efficiency in English as revealed by tests. Moreover, the subjects are scattered throughout the various fields of the university and in different classes, beginning with the University Orientation Program and continuing through advanced graduate levels. A similar study limited to Iranian students at A.U.B. with identical academic and language records would probably yield a higher correlation.

2. The correlation of $+0.29$ between the student's reading efficiency in English and their average grades at A.U.B. is a low correlation.

3. The correlation of $+0.40$ between the student's reading efficiency in English and the number of years at A.U.B. is a moderate correlation. It clearly suggests that there is an effect due to the time spent using English at A.U.B.

The correlation between the subjects' reading efficiency in Farsi and the number of years at A.U.B. is an insignificant correlation, not significantly different from zero. This is not in agreement with West's results. Michael West's subjects improved their reading efficiency in both languages (English and Bengali) after they were given practice in reading English. The present finding may be due to the subjects' lack of practice in Farsi during their stay at A.U.B.¹ whereas Michael West's study was done in India,

¹ Two items in the questionnaires filled by the subjects gave the above information.

the subjects' native land and both languages (English and Bengali) were most probably read alternatively by the subjects.

4. The correlation of $+0.27$ between the subjects' reading efficiency in English and their own estimates is a low correlation. This means that, by and large, students' estimations were quite different from their actual performances. Two students whose English reading efficiency scores were 70 and 79 had evaluated their English, in general, as excellent. One with 29.3 English reading efficiency score and 5 others with scores: 46.5, 48.4, 48, 48.1 and 53 had evaluated their English as good. On the other hand, 11 students with reading efficiency scores: 94.4, 94.8, 95.2, 96.4, 101, 106.9, 109.2, 116.6 and 118 had evaluated their English as fair.

The correlation of $+0.39$ between the subjects' reading efficiency in Farsi and their self-evaluation in Farsi in general is a medium-low correlation. There was a great difference, however, between some students' self-estimations and their actual performances. Two students with Farsi reading scores: 79.6 and 92.6 had evaluated their Farsi as excellent. 3 others with Farsi reading efficiency scores: 206, 163.8 and 150 had evaluated their Farsi as fair.

5. The correlation of $+0.26$ between the subjects' reading speed in the English test and their reading speed according to their own estimations is low. Apparently, many of the subjects are totally

unaware of their own reading speed. On the whole, their estimations were higher than their performances. For example, one student with a reading speed of 88 words per minute had estimated his reading speed as high as 400 words per minute. One student with a reading speed of 64 and one with 93 words per minute had estimated their reading speeds as high as 300, and one with a reading speed of 58 had estimated his reading speed as 200 words per minute.

CONCLUSION

Although the correlation between the two main variables investigated in this study is not very high, it provides a basis for the assumption that there exists a definite positive relationship between reading efficiency in English and in Farsi. However, the degree of this relationship depends on several known and unknown factors. The function of the visual and perceptual processes through which the reading efficiency is being transferred, from one language to the other, is neither within the scope of the present study nor easy to change by training. It nevertheless affects the above-mentioned relationship.

The language factor, i.e. the familiarity of the reader with the structure and vocabulary of both languages (The mother-tongue and the foreign language) seems to be the most important.¹ It is furthermore most likely to improve as a result of training. Besides language,

¹ Charles C. Fries, Linguistics and Reading (New York: Holt, Rinehart and Winston, Inc., 1963), pp. 186-187.
_____, Teaching and Learning English as a Foreign Language (Ann Arbor: the University of Michigan Press, 1962), pp. 6-7.

Carl A. Lefevre, Linguistics and the Teaching of Reading (New York: McGraw-Hill Book Company, 1964), pp. xi-xii, 83.

cultural factors, experience and all the other points (discussed in Ch. 1) important in the reading process can also affect the above relationship.

The following conclusions can be drawn from the above finding:

a) Before beginning to read in a foreign language, the learner should be able to read efficiently in his mother-tongue. This will make the task of reading in a foreign language much easier. The results of Michael West's experiments in India directly supports this conclusion.¹ During one of the series of his experiments, West found that the English reading program proved unsuccessful on a group of Bengali students chosen from a rather underprivileged part of the town where the experiment was carried out. These students were unable to respond to the story they had read. This was not, as West found, due to their lack of word-knowledge nor to the inefficiency of the English reading program, but due to the students' lack of "pure reading ability." A test in Bengali substantiated this belief and "a classof Bengali reading was therefore initiated aiming at producing efficient reading...the effect on the English work was remarkable...."² Moreover, the overall statistical results of West's multiple experiments in India show that out of twenty per cent of students who could not read English, sixteen per cent were unable to read their mother-tongue fairly well.³ Thus, as a result of his multiple experiments West concludes "that the defect

¹ West, Learning to Read in a Foreign Language, op.cit., pp. 29-30.

² Ibid., p. 30.

³ West gives the per cent of the students in each experimental group and not the actual number of the students. See Table 76, Bilingualism, op.cit.

of the Bengali is a general defect in reading ability rather than a special defect as regards English."¹

b) In the remedial programs of teaching reading, improvement in the rate of reading in the foreign language occur through improvement in the rate of reading in the mother-tongue. This is certainly easier and more practical when the learner wants to improve his efficiency in a foreign language while staying in his native land. Therefore, the problem of finding trained teachers and appropriate materials will be reduced.

The minor results of this study can be concluded as follows:

1) The low but positive relationship between the subjects' reading efficiency in English and their yearly academic performances at A.U.B. does not disagree with the previous findings in the literature.² However, research shows the highest correlation between reading efficiency and achievement in social studies and the lowest between reading efficiency and the sciences³, although another study by Harper shows significant relationship between reading comprehension and arithmetic reasoning.⁴

The low correlation between academic achievement and reading efficiency, however, should not mean that the former is independent of the latter. It is possible that the less able readers spend more

¹ West, Bilingualism, op.cit., p. 211.

² Theodore L. Harris, "Summary of Investigations Relating to Reading," The Journal of Educational Research (Vol. LVII, n. 6., Feb. 1964), p. 289.

³ Ibid.

⁴ R.J.C. Harper, quoted by William S. Gray, "Summary of Reading Investigations: July 1, 1956 to June 30, 1957", Journal of Educational Research (Vol. LI, n. 6, Feb. 1958), p. 406.

time over their assignments. By increasing his reading efficiency through the devices discussed in Chapter I above, the slow reader can save time and achieve higher proficiency in his academic work.

2) The moderate degree of relationship between the subjects' reading efficiency in English and the number of years they have been at A.U.B. is not probably altogether due to the fact that English is the medium of instruction at A.U.B. but also because English is the dominant language heard and used by the Iranian students here. It is therefore suggested that, even when the purpose of foreign language instruction is the teaching of reading, the target language be used more often in speaking so that recognition of the structural units becomes more automatic. On the whole, this relationship indicates the improvement which has occurred in the students' English language efficiency in general rather than reading ability only.

The insignificant correlation between reading efficiency in Farsi and the years the subjects have been at A.U.B., is probably due to lack of practice in Farsi as was mentioned before (under Evaluation).

3) The low degree of relationship between the subjects' reading efficiency and reading speed and their own estimates as to the use of English in general and their speed of reading points out to the inaccuracy of their estimations. The tendency, however, was toward over-estimations of their proficiency in the use of English and especially in the speed of reading. Improvements in their actual performance may occur if the students are helped to estimate their

proficiency more accurately.

4) The Iranian students who were the subjects of this study have a rather slow speed in reading: their mean speed in English being 119 and in Farsi 180 words per minute whereas the approximate reading speed of a college student should be 350 words per minute.¹ This is most probably due to lack of sufficient practice in silent reading at school both in the mother-tongue and in the foreign language.

The curriculum of 1956 - Program of the Junior secondary school published by the Ministry of Education prescribes the aim of the language (Farsi) program as "enabling the students to speak and write correctly and acquaint them with the writings of the great authors and poets...."²

For the senior secondary schools according to the curriculum of 1958, the objectives are similar but in a higher degree as regards the literary and intellectual contents of language and the skills required for the understanding of literature.³ Moreover, the language text-book should not exceed 200 pages each year throughout the six years of secondary school and although the details of the programs and the duties of the teachers have been discussed fully, there is no

¹ See Chapter I.

² Curriculum of 1956, Program of the Junior Secondary Schools, Tehran: Ministry of Education Publication, 1956, p. 10.

³ Curriculum of 1958, Program of the Senior Secondary Schools, Tehran: Ministry of Education Publication, 1958, p. 1.

remark anywhere that the students should be encouraged to do outside readings or make use of the library sources.

As for the teaching of foreign languages (usually English since 1945¹), the curriculum of 1956 prescribes the objectives of foreign language instruction during the first three years of secondary school "the ability to speak the language."² The correct pronunciation of words and conversation are emphasized.

In the senior secondary schools the curriculum of 1958 states the objectives of foreign language instruction in general as "preparing the student for entrance into the universities and to enable him to make use of the literary and scientific sources written in foreign languages...."³ However, supplementary readings are neither required according to the curriculum nor encouraged by the teachers and at least in practice silent reading, "one of the best methods for teaching reading, ...is usually disregarded by Iranian teachers."⁴

Thus, the Iranian students who are being taught by the above methods have no opportunity to develop efficient silent reading skills during the secondary school years when they are best ready for such

¹ Ahmad Fattahipour-Fard, "The Teaching of English in Iran," (unpublished Master's thesis, American University of Beirut, 1958), p. 23.

² Curriculum of 1956: Program of the Junior Secondary schools, op.cit., p. 53.

³ Curriculum of 1958: Program of the Senior Secondary schools, op.cit., pp. 38-39.

⁴ Fattahapour-Fard, op.cit., p. 42.

training.¹ Therefore, it seems that what West reports in the case of the Bengali system of education in 1926 can be very true of the system of teaching reading (Farsi or English) in Iran today: that "the art of reading is neither taught nor tested."² This is certainly a major shortcoming in the curriculum of both native and foreign languages since, as was mentioned before (Chapter I), silent reading skills are needed for all academic as well as social and professional responsibilities. Therefore, programs of reading instruction based on the new methods of silent reading instruction (Chapter I) should be included in the school programs.

¹ Silent reading skills can not be emphasized during the primary grades since the pupils are new to the reading task.

² West, Bilingualism, op.cit., p. 215.

APPENDIX A

ENGLISH AND FARSI READING EXPERIMENT

GENERAL DIRECTIONS

This test consists of four short passages, two in English and two in Farsi. Read as fast as you can but try to understand well so that you will be able to answer questions on each passage. The passages will be given to you one by one, each followed by a number of questions. Try to read all the passages equally well and answer all questions. A fraction will be taken from your score for each blank item.

Remember: both SPEED and COMPREHENSION are important.

DO NOT LOOK AT THE READING PASSAGE BEFORE YOU ARE GIVEN THE SIGNAL.

1. Write your name on the front page of each test.
2. When you are given the signal, start reading the passage on the next page. Read the passage rapidly but carefully.
3. As soon as you finish, look at the time-chart in front of the hall. Record the time you see there on the front page of each test in the space provided.
4. Turn to the colored pages and answer the questions, DO NOT TURN BACK TO THE READING PASSAGE. When you finish, turn back to the front page. Wait quietly for the next test.

There are two types of questions for each passage:

1. Items among which you should choose the best answer according to the information in the passage. Circle the letter of the correct answer.
2. For the other kind of question, use the information from the reading passage and circle T. if the statement is true, circle F. if the statement is false, and circle N. if the idea in the statement is not mentioned in the passage.

APPENDIX B

ENGLISH AND FARSI READING EXPERIMENT

QUESTIONNAIRE

First name _____ Family name _____

Age _____ School _____ Year _____

Years you have been at AUB. _____

How many years did you study English before AUB _____

How many years have you studied Farsi _____

What language do you use with your family? Check the one or ones that you use:

- Farsi Turkish Armenian
 French English Russian

Other _____

Do you read any Persian books, newspapers, or magazines here in Beirut?

- Yes No

If yes, how often? _____

How good do you think your English is? Check one:

- Excellent Good Fair Poor

How good do you think your Farsi is? Check one:

- Excellent Good Fair Poor

How fast do you think you read English with good comprehension?
If you don't know exactly, give a reasonable guess.

- 100 words per minute
 200 words per minute
 300 words per minute
 400 words per minute
 500 words per minute
 more than 500 words per minute

Do you read Farsi as fast as you read English? Yes No

APPENDIX C

ENGLISH READING TESTS

TEST A

The Bani Abbas Caliphate had three main differences from that of Bani Omayyeh whom it supplanted. First, unlike Bani Omayyeh, it did not include all the Islamic countries within its boundaries. Abdolrahman, a member of the Bani Omayyeh family, managed to escape to Spain while this family was being overthrown and established himself there. Moreover, Egypt and the North African countries were not always included in the Abbasi Caliphate. Secondly, there was a difference in the spirit. The fighting nature, desire for adventure and the strength of faith had weakened in the Arabs and these qualities no longer played as significant a role as in the former dynasty. Third, in the capital the influence of the Iranians and later on that of the Turks began to be increasingly felt.

The first hundred years of Abbasi Caliphate (232 Hejri) extending to the rule of Almotavakkel, the tenth Caliph who was overthrown by the Turks, has been called by the historians as "the period of Iranian influence."

During this period, knowledge and learning spread throughout the Islamic countries. The scholars of the Moatazeli sect of Islam tried to reconcile religion and philosophy through the application of logic. During the rule of Maemoun, whose mother, wife, ministers and friends were Iranians, the Islamic Empire reached its height of power. The Beitolkameh of Baghdad, the first institution for translation and composition of books and the propagation of Islamic culture, was established. Due to the knowledge-seeking spirit of Maemoun's Iranian ministers and their generosity towards the Iranian scholars, they helped a great deal in spreading knowledge. Translation of great books of literature, history, politics, etiquette, astronomy and logic from the original pahlavi language to Arabic was undertaken. Some of the professors of Jondeishapour University were encouraged to translate books of philosophy and medicine from the original Greek and Indian sources to Arabic. Books were written and translated in various fields on a large scale and a brilliant period called 'the golden century of Islam' started. During this period, Baghdad became the world's center of culture. From here, knowledge was carried to the West and was responsible for Europe's artistic and literary revival of the fifteenth century, called the 'Renaissance'.

For each question, circle the letter of the best answer according to the information in the passage you have read.

1. According to the passage,

- A Spain was included in the Islamic Empire during the Mamoun Caliphate.
- B Spain was being ruled by a member of Bani Omayyeh family during the Mamoun Caliphate.
- C Spain was never included in the Islamic Empire.
- D Abbasi Caliphs were hardly interested in having any European nation in their empire.

2. One of the main differences between the Bani Abbas and Bani Omayyeh was that,

- A there were more wars during the Bani Abbas Caliphate.
- B Bani Abbas rulers were all interested in intellectual matters.
- C the capital of Bani Abbas was somewhere in central Iran.
- D Bani Abbas sovereignty did not include all the Islamic countries.

3. The first hundred years of the rule of Ban Abbas has been called the period of,

- A Iranian influence.
- B tyranny and oppression.
- C Turkish domination.
- D war and struggle.

4. The period of the Mamoun Caliphate was "the golden century of Islam" because,

- A many people were converted to Islam.
- B Mamoun had conquered other Islamic countries.
- C many books were translated to Arabic.
- D Mamoun had Iranian ministers.

5. During the Mamoun Caliphate, the scholars,

- A found out that religion was far superior to philosophy.
- B argued that only philosophers can be religious.

- C tried to reconcile philosophy and religion.
 - D were sure that reconciliation between philosophy and religion was impossible.
6. According to the author, the scholars of the time of the Mamoun Caliphate translated,
- A religious books only.
 - B religious and the most important books in philosophy.
 - C books in history and logic.
 - D books in all branches of knowledge.

Circle T (true), F (false), or N(not mentioned) according to the information in the passage you have read.

1. T F N The fighting nature and the strength of faith weakened in the Arabs during the rule of Bani Abbas.
2. T F N The Turks overthrew the Abbasi Caliphate during the rule of Almotavakkel.
3. T F N Mamoun chose all his ministers and friends from among the Iranians because he did not trust the Arabs.
4. T F N Mamoun founded the Jondeishapour University during his rule.
5. T F N Islamic civilization played a role in bringing about the European Renaissance.
6. T F N Almotavakkel, the tenth Abbasi Caliph, was very cruel to Iranians.
7. T F N Abbasi Caliphs were very interested in bringing Western civilization to their countries.
8. T F N The Beitolhakameh was founded in Baghdad during the rule of Mamoun.
9. T F N During the Abbasi Caliphate, Iran and other Islamic countries were undergoing great political revolutions.
10. T F N Both the Arabs and the Iranians were trying to establish their language and literature against each other during the Abbasi Caliphate.

TEST B

We are living in a moving, a changing world, and fortunately so. For surely movement in human affairs is no less vital for the balance of advancing civilization, than is motion for the stability of the planet itself.

Yet people frequently refer to changing conditions in tones of helplessness and despair, of resignation to some inescapable doom-- a defeatist attitude which reveals an unjustified loss of confidence in man's destiny. It is an attitude that would have been incomprehensible to the Men of 1776 and the authors of the Declaration of Independence and the Constitution. The energy of their belief in themselves as instruments of a higher purpose created a civilization out of a wilderness, and out of scattered groups of diverse nationalities welded a great nation. What they could do with the imperfect means of the eighteenth and nineteenth centuries, we can today, in our greater world, achieve on a greater scale. We must reaffirm our faith in the moral order which has made us a great nation, and then implement that faith with action.

"Faint heart ne'er won fair lady," and a nation or a world that aspires to the hand of liberty must overcome the greatest obstacles. In Thomas Paine's words-- "Those who expect to reap the blessings of freedom must, like men, undergo the fatigue of supporting it." They cannot delegate to others their obligations and responsibilities, for good representative government demands a self-disciplined people. It is as true today as in Plato's time, that "types of government correspond to the types of human nature. States are made, not from rocks or trees, but from the character of their citizens which turn the scale and draw everything after them."

Circle the right answer according to the information in the passage you have just read.

1. The author seems to be in favor of change in human affairs because
 - A it contributes to the stability of the world.
 - B it is important for the balance of advancing civilization.
 - C it provides human beings with a sense of security.
 - D it levels down extreme inequalities.

2. The authors of the Declaration of Independence and the Constitution
 - A were unhappy about the changing conditions.
 - B were not aware of the dangers of change.
 - C had predicted inevitable and destructive changes in society.
 - D tried to unify groups of people belonging to different nationalities.

3. The author believes that we must achieve the same thing as men did in the eighteenth and nineteenth centuries on a larger scale because
 - A in those days there were only imperfect means for social progress.
 - B freedom of the whole world has now to be considered.
 - C technology has made slow progress impossible.
 - D urbanization has rapidly prevailed throughout the world.

4. Which of the following does the author think is the most important factor for having a good government?
 - A Homogeneity of the people.
 - B Differences in the nature of citizens.
 - C Intellectual inclination of the people.
 - D The character of the citizens.

5. The author believes that the primary condition for forming a great nation is
 - A a vast country.
 - B a great deal of natural resources.
 - C a strong belief in democracy.
 - D a strong belief in the moral order.

6. The author implies that
 - A belief in freedom is all important for a free nation.
 - B government should provide for the freedom of thought and action.
 - C freedom can be gained by cooperation of all the members of society.
 - D freedom is becoming more and more unattainable.

According to the information in the passage you have just read, circle T (true), F (false) or N (not mentioned).

1. T F N People's attitude of despair towards the changing condition is an unjustified loss of confidence in man's destiny.
2. T F N The authors of the Declaration of Independence did not fully realize the nature of the changing conditions of the world.
3. T F N The nations which did not implement faith with action have all been destroyed.
4. T F N Ideal freedom can never exist even within democracies.
5. T F N Self-discipline is demanded from the people by good representative governments.
6. T F N If people want to enjoy freedom, they should take the trouble of supporting it.
7. T F N In Plato's time, governments always assigned people's duties according to their nature.
8. T F N The author cannot decide whether he should or should not be in favor of change in human affairs.
9. T F N Freedom is easily gained in the modern world by the African nations.
10. T F N Self-discipline can be achieved through worshipping and idealization of a form of government.

TEST C

The Crimean War occupies a peculiar place in the history of Europe in the nineteenth century. The military methods resemble rather those of the Napoleonic age than of the period soon to be opened by Moltke and the military system of Prussia. Steam vessels were used, but their full importance was not appreciated. The telegraph had been brought to Vienna, but Constantinople and the Crimea were still beyond its reach. All that concerned the feeding and the sanitation of the armies was almost medieval in character. It was the last war on a large scale to be fought without the help of the modern resources of science. And if its methods and instruments are strange to the modern student, its aims and its diplomacy seem still more so. Ecclesiastical questions that might belong to the time of the Crusades play a part in the causes of the war. The victors in the struggle gained little if anything from it. The integrity of Turkey was in fact not maintained. The advance of Russia was not permanently checked. In the great war of 1914 France and Britain spent many thousand of lives and many millions of money in the effort to undo some of the consequences of their victory in the Crimean War, which had been won with so much loss of blood and treasure. Yet the war is in many ways very interesting. It provides us especially with a singularly instructive illustration of the way in which wars are brought about, and the procedure of some of the actors in the story is seen without the concealment and the allegation of false motives behind which diplomatists have usually liked to work.

Circle the right answer according to the information in the passage you have just read.

1. According to the passage,

- A the military systems of the Crimean War resembled those of the First World War.
- B the military system was of little importance during the Crimean War.
- C the armies of the Crimean War lacked proper order and organization.
- D inventions of the day were not available for general military use.

2. Steam vessels during the Crimean War were

- A considered very important for different purposes, and they were used in various ways.
- B used for carrying food only.
- C used for carrying soldiers only.
- D often used but were not considered important.

3. According to the passage,

- A Russia had to stop its advances in Europe after the Crimean War.
- B the Crimean War extended to many countries in South Asia.
- C The Crimean War took place as a protest against imperialism.
- D Turkey did not keep all its territories intact after the Crimean War.

4. The author believes that

- A the crusades partly caused the Crimean War.
- B the military men of the Crimean War were mostly atheists.
- C religion was one of the causes of the Crimean War.
- D religion is the most important factor in any political conflict.

5. According to the passage,

- A the main causes of the Crimean War were never discovered.
- B Britain and France became enemies as a result of the Crimean War.

C Britain and France lost their power in the Crimean War.

D France was one of the victors of the Crimean War.

6. The author finds the Crimean War interesting because,
- A it looks like a play with the diplomatists as its actors.
 - B its main causes have remained secret.
 - C it gives a good lesson to those who try to conceal the causes of the war.
 - D it provides us with a good illustration of the way in which wars are brought about.

According to the information in the passage you have just read, circle T (True), F (false), or N (not mentioned).

- 1. T F N Medical care and sanitation methods of the armies during the Crimean War were very old-fashioned even for those days.
- 2. T F N Crimea and Constantinople had the best telegraph systems.
- 3. T F N The telegraph system was found useless for war purposes during the Crimean War.
- 4. T F N The victors of the Crimean War hardly gained anything from it.
- 5. T F N Soldiers in the Crimean War were often starved.
- 6. T F N The Crimean War partly caused the Great War of 1914.
- 7. T F N Most of the soldiers injured in the Crimean War did not receive medical treatment.
- 8. T F N The military methods of the Crimean War were similar to those of the Napoleonic age.
- 9. T F N The Crimean War was a result of non-agreement between the nations in the problems of democracy.
- 10. T F N Modern students of history find the aims and the diplomacy of the Crimean War very strange.

TEST D

The second religion which originated in Iran was that of sun-worship. It was a mixture of Zoroastrian, Greek and Babylonian doctrines spreading through the western cities of Iran in the century before Christ. The Roman armies carried this religion with them to Europe where it stayed in Rome for about five hundred years. Many people, including some Roman Emperors, accepted this religion and raised temples and statues to the sun-God. According to Professor Ranseman an Englishman teaching at the University of Istanbul, sun-worship became the main religion of the Roman army. This religion also had a great influence in the development of Christianity. Some of the Christian celebrations and doctrines such as those of self-discipline, obedience and cooperation among Christ's followers all come originally from this religion. One of these celebrations is Christmas which all the Christians celebrate on the 25th of December every year.

Another religion originating in Iran and carried abroad was Manicheanism. A mixture of Zoroastrianism, Buddhism and Christianity, it started at the time of Shahpour I of the Sassani dynasty in the third century after Christ. Manes offered his holy book to Shahpour and the book thence called 'Shahpougan'. According to Manes' doctrines, all that is spiritual and intellectual originates from light and all the material things from darkness. From the synthesis of the two-light and darkness--the world and man have been created and therefore, in every living creature there is both good and evil. On the day of judgement only those who have not committed themselves to sinful ways and material things will be saved; the sinners will burn in hell and, the others will remain in suspense till darkness is separated from light and the world gains eternal peace.

Manes' selected disciples had to avoid concern with material things and undergo strict mortification and asceticism. They also had to avoid anything which would bring them nearer to the world of Ahriman which included the eating of flesh, association with women, aggression towards living creatures, lying and covetousness. Next amongst the disciples were the clergy and the preachers. The rest of the believers were called Newshat or "the listeners". Manichean preaching was always accompanied by music and singing and these were very important in their religious services.

For each question, circle the letter of the best answer according to the information in the passage you have read.

1. According to the passage, sun-worship was a mixture of
 - A Zoroastrianism, Christianity, and Babylonian.
 - B Zoroastrianism, Greek, and Babylonian.
 - C Judaism, Zoroastrianism, and Christianity.
 - D Judaism, Zoroastrianism, and Buddhism.

2. According to the passage,
 - A sun-worship was carried to Europe by the Roman army.
 - B sun-worship caused superstition among the Europeans.
 - C the Iranian believers in sun-worship spread their religion by fighting holy wars with the Europeans.
 - D the Europeans considered sun-worshippers as pagans.

3. The author mentions that
 - A the Christians hated the sun-worshippers intensely.
 - B sun-worship and Christianity have both originated in the same place.
 - C the sun-worshippers considered themselves superior to the believers of other religions.
 - D some of the Christian celebrations have come from sun-worship.

4. Manes
 - A formed his religion by mixing existing religions of the day.
 - B was inspired as a result of strict mortification.
 - C had to change his religious doctrines several times.
 - D forbade all his disciples from eating flesh.

5. According to Manicheanism, there is both good and evil in every living creature because
 - A light and darkness can never be separated.
 - B the world and man are a mixture of light and darkness.
 - C neither good nor evil can ever defeat the other.
 - D the living creatures are never entirely good.

6. According to the author,

- A all Manicheans should follow strict rules of self-discipline and mortification.
- B the selected disciples are the only true believers of Manicheanism.
- C the third group of Manicheans, "the listeners," can never be saved.
- D there are more strict rules for the selected groups of Manes' believers.

Circle T (true), F (false), or N (not mentioned) according to the information in the passage you have just read.

1. T F N Sun-worship is the first religion which originated in Iran.
2. T F N When sun-worship was carried to Europe, the people in that continent were in great need of religion.
3. T F N After Christianity gained importance, its followers tried to suppress sun-worship in Europe.
4. T F N Christian beliefs such as cooperation and self-discipline originate from sun-worship.
5. T F N Sun-worshippers used to make statues of the Sun God.
6. T F N King Shahpour I was converted to sun-worship from Christianity.
7. T F N According to Manicheanism, people whether good or evil will be rewarded in this world.
8. T F N Aggression toward living things carries one nearer to the world of Ahriman, according to Manicheanism.
9. T F N Music and singing belonged to the religious services of the selected Manichean disciples only.
10. T F N According to Manicheanism, unless light and darkness are separated and the sinners get their punishment, the world will not gain peace.

APPENDIX D

FARSI READING TESTS

FARSI READING TESTS

TEST A

خلافت بنی عباس سه تفاوت عمده با بنی امیه داشت. نخست آنکه قلمرو خلافت شامل

تمام ممالک اسلامی نبود زیرا یکی از خاندان اموی بنام عبدالرحمن هنگام برچیده شدن بساط خلافت آن سلسله با زحمت فراوان خود را با سپانی رسانیده فرمانروائی آنجا را بدست گرفته بود مصر و دیگر ممالک شمالی افریقا نیز همیشه در امپراطوری اسلام نبودند. دوم آنکه حس جنگجویی و سلحشوری و نیروی ایمان در اعراب رو بسستی نهاده بود و دیگر در تاریخ اسلام تفوق و نقش موثر نداشتند. سوم اینکه در مرکز خلافت ابتدا نفوذ ایرانیان و سپس نفوذ ترکها حکمفرما شد. صد سال دوره اول خلافت بنی عباس را که تا ۳۳۲ هجری یعنی جلوس المتوکل دهمین خلیفه

امتداد دارد و در زمان او منتهی بتسلط ترکها میشود مورخین عالم دوره نفوذ ایران خوانده اند. در این دوره علم و معرفت رواج حاصل کرد و تمسک بعقل و منطقی در امور دینی و سازش دادن مذهب با فلسفه طبق عقاید معتزله آغاز گردید. و در زمان خلافت مأمون که هم مادر و هم زنش و هم وزیر او ندیمان همه ایرانی بودند امپراطوری اسلام باوج عظمت رسید و بیت الحکمه بغداد که نخستین موسسه ترجمه و تالیف کتب و اشاعه فرهنگ اسلامی است ایجاد شد. در اثر معارف پرور و دانش دوستی وزیران ایرانی و بذل مال فراوان در ترویج علم و فضیلت نقل و ترجمه کتب پهلوی عبری در فنون ادبی و اخلاقی و تاریخ و مملکت داری و آداب معاشرت و هیئت و منقح بیشتر توسط دبیران ایرانی آغاز شد و ترجمه آثار ادبی و فلسفی اساتید یونان و هندوستان به عربی توسط استادان دانشگاه جندی شاپور و دیگران تشویق و تعقیب گردید و تالیفات و تصنیفات در رشته های مختلف بوجود آمد و عصر درخشانی بظهور پیوست که بقرن ثلاثی معروفست. در این عصر بغداد مرکز دانش و فرهنگ جهان گشت و از آنجا پرتو علم بمغرب زمین تابیدن گرفت و اروپا را برای تجدید حیات ادبی و هنری (رنسانس) در قرن نهم هجری مطابق با سده پانزدهم میلاد و کمک و یاری نمود.

فورا بصفحه اول مراجعه کنید و وقتی را که روی تخته می بینید در محل مخصوص آن بنویسید.

خلافت بنی عباس سه تفاوت عمده با بنی امیه داشت • نخست آنکه قلمرو خلافت شامل تمام ممالک اسلامی نبود زیرا یکی از خاندان اموی بنام عبدالرحمن هنگام برچیده شدن بساط خلافت آن سلسله با رحمت فراوان خود را با سبانی رسانیده فرمانروائی آنجا را بدست گرفته بود مصر و دیگر ممالک شمالی افریقا نیز همیشه در امپراطوری اسلام نبودند • دوم آنکه حس جنگجویی و سلطنتوری و نیروی ایمان در اعراب رو بسستی نهاده بود و دیگر در تاریخ اسلام تفوق و نفوذ موثر نداشته‌اند • سوم اینکه در مرکز خلافت ابتدا نفوذ ایرانیان و سپس نفوذ ترکها حکم فرمادند •

صد سال دوره اول خلافت بنی عباس را که تا ۳۳۲ هجری یعنی جلوس المتوکل دهمین خلیفه امتداد دارد و در زمان او منتهی بسلطت ترکها میشود مورخین عالم دوره نفوذ ایران خوانده اند • در این دوره علم و معرفت رواج حاصل کرد و تمسک بعقل و منطقی در امور دینی و سازش دادن مذہب با فلسفه طبق عقاید معتزله آغاز گردید • و در زمان خلافت مأمون که هم مادر و هم زنتروهم وزیران و تدیما ندر همه ایرانی بودند امپراطوری اسلام باوج عظمت رسید و بیت الحکمه بغداد که نخستین موسسه ترجمه و تالیف کتب و اشاعه فرهنگ اسلامی است ایجاد شد • در اثر معارف پروری و دانش دوستی وزیران ایرانی و بذل مال فراوان در ترویج علم و فضیلت نقل و ترجمه کتب پہلوی بحرینی در فنون ادبی و اخلاقی و تاریخ و مملکت داری و آداب معاشرت و هیئت و منطقی بیشتر توسط دبیران ایرانی آغاز شد و ترجمه آثار ادبی و فلسفی اساتید یونان و هندوستان بحرینی توسط استادان دانشگاه جندی شاپور و دیگران تشویق و تصقیب گردید و تالیفات و تصنیفات در رشته های مختلف بوجود آمد و عصر درخشانی بنظهور پیوست که بشرن طلایی معروفست • در این عصر بغداد مرکز دانش و فرهنگ جهان گشت و از آنجا پرتو علم بمغرب زمین تابیدن گرفت و اروپا را برای تجدید حیات ادبی و هنری (رنسانس) در قرن نهم هجری مطابق با سده پنزدهم میلاد و کمک و یاری نمود •

فورا بصفحه اول مراجعه کنید و وقتی را که روی صفحه می بینید در محل مخصوص آن بنویسید •

طبق مطالب موجود در قطعه ای که اکنون خوانده اید در اطراف جواب صحیح يك دایره بکشید •
۱- مطابق قطعه ای که اکنون خوانده اید •

الف- اسپانیا در زمان خلافت مأمون جز امپراطوری اسلام بود •

ب- در زمان خلافت مأمون یکی از اعضا خاندان بنی امیه بر اسپانیا حکومت میکرد

ج- اسپانیا هرگز جز امپراطوری اسلام نبود •

د- خلفای عباسی بداشتن ممالک اروپائی در قلمرو خود چندان علاقه ای نداشتند •

۲- یکی از مواردی که خلافت بنی امیه با بنی عباس فرق داشت •

الف- جنگ و خونریزی در زمان بنی عباس بیشتر بود •

ب- خلفای عباسی همگی بمعنویات علاقمند بودند •

ج- مقر خلافت بنی عباس در مرکز ایران بود •

د- قلمرو خلافت بنی عباس شامل تمام ممالک اسلامی نبود •

۳- مورخین صد سال اول خلافت بنی عباس را •

الف- دوره نفوذ ایران خوانده اند •

ب- دوره ظلم و ستم خوانده اند •

ج- دوره تسلط ترکها خوانده اند •

د- دوره جنگ و خونریزی خوانده اند •

۴- بکدام يك از دلائل زیر زمان خلافت مأمون بقرن طلایی اسلام معروف شده است •

الف- تشرف عده زیادی از کفار بدین اسلام •

ب- غلبه مأمون بر سایر ممالک اسلامی •

ج- تشویق و ترغیب علما بتالیف و ترجمه کتب •

د- ایرانی بودن وزیران مأمون •

۵- مطابق قطعه خوانده شده دانشمندان زمان مأمون •

الف- دریافته اند که دین بصراتباز فلسفه با لا تراست •

ب- ادعا کردند که فقط فلاسفه میتوانند دین دار باشند •

ج- سعی کردند که دین و فلسفه را با هم ساز دهند •

د - مطمئن شدند که سازش دادن دین و فلسفه غیر ممکن است •

۶ - مطابق قطعه بالا ترجمه کتب در زمان مامون •

الف - منحصراً بکتب دینی بود •

ب - شامل کتب دینی و مهمترین کتب فلسفی بود •

ج - شامل کتب تاریخ و فلسفه بود •

د - در کلیه رشته های علوم آن زمان بود •

مطابق قطعه ای که خوانده اید اگر جمله ای صحیح باشد در اطراف ص اگر غلط باشد در اطراف خ

و اگر ذکر نشده باشد در اطراف ن دایره بکشید •

ص خ ن ۱ - حس جنگجویی و نیروی ایمان در اعراب در زمان خلفای عباسی رو بسستی نهاده بود •

ص خ ن ۲ - در زمان یکی از خلفای عباسی ترکها بر ایشان مسلط شدند •

ص خ ن ۳ - مامون چون با اعراب اعتماد نداشت تمام وزیران و نزدیکان خود را از میان ایرانیا
انتخاب نمود •

ص خ ن ۴ - مامون دانشگاه جندی شاپور را در زمان خلافت خود بنا نمود •

ص خ ن ۵ - تمدن اسلام در برونسازند در مغرب زمین تاثیر بسزائی داشت •

ص خ ن ۶ - المتوکل دهمین خلیفه عباسی نسبت با ایرانیان ظلم و ستم فراوان روا داشت •

ص خ ن ۷ - خلفای عباسی علاقه فراوانی بوارد کردن تمدن غرب بمشرق زمین داشتند •

ص خ ن ۸ - بیت الحکمه بغداد در زمان خلافت مامون پیا شد •

ص خ ن ۹ - در زمان خلفای عباسی ایران و سایر کشورهای غربی دستخوش انقلابات سیاسی عظیمی

بودند •

ص خ ن ۱۰ - در زمان خلفای عباسی ایرانیان و اعراب هر کدام سعی میکردند زبان و ادبیات

خود را علیه دیگری تقویت کنند •

باعث کمال خوشبختی است که ما در دنیائی زندگی میکنیم که تغیر و تحول از مختصات آنست زیرا همان گونه که حرکت برای پایه داری کره متحرک لازم است تغیر و تحول در امور زندگی بشر برای توازن تمدن پیشرفته حائز اهمیت میباشد. با اینحال مردم غالباً با وضع متغیر زمانه بحال عجز و ناامیدی مینگرند و خود را دیوار چینی سرنوشت شومی ناچار به تسلیم میدانند. این حالت نومیدی و شکست خوردگی نتیجه عدم اعتمادی است که بی مورد بر بشر نسبت بسرنوشت خویش چیره شده است. چنین وضعی بنظر واضعین اعلان استقلال و بنیان گزاران قانون اساسی و مردانیکه در سال ۱۷۷۶ برای چنین هدفهایی زحمت کشیدند کاملاً غیر قابل درک میباشد. آنها نیروی اعتماد بخویشتن را وسیله هدف عالی خود قرار داده بیابانهای بی آب و علف را مرکز تمدن ساختند و از دسته های پراکنده مردم ملتی نیرومند بوجود آوردند. ما نیز بنوبه خود میتوانیم آنچه را که این مردان غیور با وسایل ناقص قرون ۱۸ و ۱۹ عملی کردند در دنیای وسیع امروزی بمیزان بیشتری انجام دهیم. علاوه بر این بایستی ایمان خود را نسبت باصول اخلاقی که ما را ملت بزرگی کرده است حفظ و استوار ساخته این ایمان را یسا عمل توأم سازیم.

بنا بمثل معروف "نا برده رنج گنج میسر نمیشود" و ملت یا دنیائی که خواهان آزادی است بایستی بر سخت ترین مشکلات فائق آید. بنا بگفته "توماس پین" "آنها نیکه خواهان چیدن خوشه های آزادی هستند بایستی مانند شیر مردان رنج نگهبانی آنها نیز تحمل کنند." مردم نمیتوانند وظائف و مسولیت های خود را بدیگران واگذار کنند زیرا حکومتی که وضع قوانین آن با نمایندگان ملت باشد بمردمانیکه از خود دارای نظم و ترتیب باشند احتیاج دارد. بنا به گفته افلاطون "نوع حکومتها با طبیعت ملتها بستگی دارد و دولتها را صفات اخلاقی و شخصیت مردم تشکیل میدهد نه چوب و سنگ آن سرزمین. وهمین صفات اخلاقی مردم است که بر هر عامل دیگر فائق آمده همه چیز را برنگ خویش در میاورد." این نظریه افلاطون چه در زمان خود او چه در زمان ما کاملاً حقیقت دارد.

فورا بصفحه اول مراجعه کنید وقتی را که روی تخته می بینید در محل مخصوص آن بنویسید.

طبق مطالب موجود در قطعه ای که اکنون خوانده اید جواب صحیح را اطرافش يك دایره بکشید.

۱ - مولف این مقاله طرفدار تغییر و تحول در امور زندگی بشر است زیرا تغییر و تحول

- الف - ببا یاری جهان کمک میکند •
- ب - برای توازن تمدن پیشرفته اهمیت دارد •
- ج - با فراد بشر حس امنیت میدهد •
- د - اختلافات فوق العاده طبقاتی را از بین میبرد •

۲ - واضعین اعلان استقلال و بنیان گزاران قانون اساسی •

- الف - از تغییر و تحول در جامعه نگران بودند •
- ب - از خطرات تغییر و تحول بی خبر بودند •
- ج - تغییرات مسلم و نابود کننده ای را در جامعه پیش بینی کرده بودند •
- د - سعی کردند دسته های پراکنده مردم را که ملیتهای مختلف داشتند دور هم جمع کنند •

۳ - مولف معتقد است آنچه را که مردان در قرون ۱۸ و ۱۹ عملی کردند ما بایستی بمیزان بیشتری انجام دهیم زیرا •

- الف - در آن زمانها برای ترقی اجتماع وسایل مجهزی وجود نداشت •
- ب - امروز آزادی تمام دنیا را بایستی در نظر گرفت •
- ج - در دنیای صنعتی امروز پیشرفت تدریجی غیر ممکن است •
- د - تمدن شهری و مدنیت در تمام دنیا نفوذ کرده است •

۴ - کدام يك از عقاید زیر بنظر مولف مهمترین عامل برای تشکیل يك دولت خوب است •

- الف - تشابه مردم بیکدیگر •
- ب - اختلاف در طبیعت مردم •
- ج - تمایلات مردم بمعنویات •
- د - روحیه و صفات اخلاقی مردم •

۵ - مولف معتقد است که اولین شرط تشکیل يك ملت بزرگ •

- الف - داشتن کشور وسیع است •
- ب - داشتن منابع طبیعی سرشاری است •

- ج - داشتن ایمان قوی با اصول دموکراسی است .
- د - داشتن ایمان قوی با اصول اخلاقی است .

۶ - مولف اشاره میکند که

- الف - تنها ایمان با آزادی برای يك ملت آزاد کافی است .
- ب - دولت با یستی آزادی فکر و عمل برای ملت فراهم سازد .
- ج - آزادی فقط با همکاری تمام افراد ملت بدست میاید .
- د - روز بروز تحصیل آزادی مشکل تر میشود .

مطابق قطعه ای که خوانده اید اگر جمله ای صحیح باشد در اطراف ص اگر غلط باشد در اطراف غ اگر ذکر نشده باشد در اطراف ن دایره بکشید .

ص غ ن ۱ - حالت نومیدی مردم در برابر تحولات زمانه عدم اعتماد بی موردشان را در سر نوشت بشر آشکار میسازد .

ص غ ن ۲ - واضعین اعلان استقلال آنطوری که باید طبیعت اوضاع زمانه را درک نکردند .

ص غ ن ۳ - ملت‌هایی که عمل را با ایمان توأم نساختند همگی نابود شده اند .

ص غ ن ۴ - آزادی واقعی حتی در کشورهایی که بطور دموکراسی اداره میشود وجود ندارد .

ص غ ن ۵ - حکومتی که وضع قوانین آن با نمایندگان ملت باشد بمردم خود دار و منظمی احتیاج دارد .

ص غ ن ۶ - اگر مردم بخواهند از آزادی واقعی لذت ببرند با یستی رنج نگهداری آنرا هم تحمل کنند .

ص غ ن ۷ - در زمان افلاطون دولت همیشه وظایف ملت را طبق طبیعت افراد تعیین میکرد .

ص غ ن ۸ - مولف نمیتواند بطور قطعی تصمیم بگیرد که واقعا میبایست - طرفدار تغییر و تحول در امور زندگی بشر باشد یا نه .

ص غ ن ۹ - امروزه تحصیل آزادی برای ملل آفریقایی بسیار آسان شده است .

ص غ ن ۱۰ - با پرستش و پیروی مطلق يك نوع حکومت میتوان دارای صفات خود داری و نظم و ترتیب شد .

جنگ کریمه در تاریخ قرن نوزدهم اروپا وضع خاصی دارد. نخست آنکه فنون نظامی این جنگ شباهت زیادی بـفنون جنگی زمان ناپلئون دارد و برخلاف انتظار بدوره بعدی یعنی بـفنون جنگی پروس که بوسیله "مولتوک" توسعه یافت شباهتی ندارد. مثلاً با اینکه کشتی بخاری مرد استفاده جنگی قرار میگرفت با وجود این اهمیت کامل آن بر متصدیان جنگ پوشیده بود. خط تلگرافی تا وین کشیده شده بود. اما قسطنطنیه و کریمه هنوز از این وسیله بی بهره بودند. تمام امور مربوط بتغذیه و بهداشت سپاهیان در این جنگ تقریباً مانند قرون وسطی اداره میشد و خلاصه میتوان گفت که جنگ کریمه آخرین جنگ نسبتاً بزرگی است که بدون استفاده از منابع جدید علمی صورت گرفته است. اما بنظر دانشجویان امروزی رشته تاریخ عجیب تر از فنون این جنگ هدف و سیاست آنست. مطالب مربوط بـمازمان و تشکیلات کلیسا که بیشتر بدوره جنگهای صلیبی ارتباط دارد در علل بوجود آمدن این جنگ اثر مهمی داشته است بعلاوه دولتهای پیروز مند از کوشش خود در جنگ کریمه چندان نصیبی نبردند زیرا مشکلاتی که پیش از این جنگ وجود داشت پس از جنگ همچنان بحال خود باقی ماند. از آن جمله دولت ترکیه بود که با همه تلاش نتوانست بود تمامیت ارضی خود را حفظ کند همچنین دول اروپا موفق نشدند از پیشرفت روسیه برای همیشه جلوگیری بعمل آورند و در جنگ جهانی اول (سال ۱۹۱۴) دول فرانسه و انگلستان ملیونها ثروت و هزاران نفر قربانی دادند تا نتایج جنگ کریمه را که با آنها همه خونریزی و صرف مال همراه بود خنثی کنند با اینحال جنگ کریمه از چندین لحاظ بسیار جالب توجه است زیرا این جنگ نمونه بسیار آموزنده ای است از طرق بروز جنگها و بعضی از گردانندگی این واقعه بدون آنکه خود را در پشت پرده های تزویر که معمولاً دیپلماتها بر چهره میکشند پنهان کنند یا بدستاویزهای دروغین دیپلماتها متوسل شوند سیاست جنگی خود را آشکار ساخته اند

فورا بصفحه اول مراجعه کنید و وقتی را که روی تخته می بینید در محل مخصوص آن بنویسید.

طبق مطالب موجود در قطعه ای که اکنون خوانده اید اطراف هر جواب صحیح يك دایره بکشید .

۱ - مطابق قطعه ای که خوانده اید :

- الف - فنون نظامی جنگ کریمه بجنگ جهانی اول شباهت داشت .
- ب - فنون نظامی در جنگ کریمه بی اهمیت بود .
- ج - آرتش جنگ کریمه فاقد نظم و ترتیب نظامی بود .
- د - حتی بعضی از اختراعات موجود در آن زمان مورد استفاده نظامی نبود .

۲ - کشتی بخاری در جنگ کریمه :

- الف - دارای اهمیت زیادی بود و برای مقاصد مختلف جنگی بطرق متعدد از آن استفاده میشد .
- ب - فقط برای حمل غذا بکار برده میشد .
- ج - فقط برای حمل سر باز بکار برده میشد .
- د - اغلب از آن استفاده میکردند ولی با اهمیت کامل آن پی نبرده بودند .

۳ - مطابق قطعه ای که خوانده اید :

- الف - بعد از جنگ کریمه روسیه مجبور شد از پیشرفتهای خود در اروپا دست بکشد .
- ب - جنگ کریمه بچندین کشور در جنوب آسیا کشیده شد .
- ج - جنگ کریمه بعنوان اعتراض علیه امپریالیسم صورت گرفت .
- د - ترکیه نتوانست بعد از جنگ کریمه کلیه حدود خود را حفظ کند .

۴ - مؤلف عقیده دارد که :

- الف - صلیبیون تا اندازه ای در بروز جنگ کریمه تاثیر داشتند .
- ب - لشکریان جنگ کریمه اغلب بی دین بودند .
- ج - در اغلب کشمکشهای سیاسی مذهب مهمترین علت بشمار میرود .
- د - یکی از علل جنگ کریمه موضوعهای مذهبی بود .

۵ - مطابق قطعه ای که خوانده اید :

- الف - علل اصلی جنگ کریمه هرگز فاش نشد .
- ب - فرانسه و بریتانیا در نتیجه جنگ کریمه با هم اختلافات سختی پیدا کردند .
- ج - فرانسه و بریتانیا تمام قدوت خود را در جنگ کریمه از دست دادند .

د - فرانسه یکی از فاتحین جنگ کریمه بود .

۶- بنظر مولف جنگ کریمه واقعه جالبی است زیرا :

الف - مانند نمایشنامه ای است که دیپلماتها هنر پیشگان آن هستند .

ب - علل اصلی آن مخفی مانده است .

ج - درس خوبی است برای کسانیکه بخواهند علل جنگ را پنهان نگاه دارند .

د - این جنگ نمونه آموزنده ای از طرق بروز جنگهاست .

مطابق قطعه ای که خوانده اید اگر جمله ای صحیح باشد در اطراف ص اگر غلط باشد در

اطراف خ و اگر ذکر نشده باشد در اطراف ن دایره بکشید .

ص خ ن ۱- امور بهداشتی جنگ کریمه حتی برای آن زمان قدیمی بود .

ص خ ن ۲- کریمه و قسطنطنیه دارای بهترین وسیله تلگرافی بودند .

ص خ ن ۳- متصدیان جنگ کریمه دریافته بودند که وسیله تلگرافی برای امور جنگی بی فایده است .

ص خ ن ۴- سر بازان جنگ کریمه اغلب گرسنه میماندند .

ص خ ن ۵- دولتهای پیروزمند از کوشش خود در جنگ کریمه نصیبی نبردند .

ص خ ن ۶- جنگ کریمه تا اندازه ای باعث بوز جنگ جهانی اول شد .

ص خ ن ۷- اغلب سر بازانیکه در جنگ کریمه مجروح شدند تحت معالجه طبی قرار نمیگرفتند .

ص خ ن ۸- فنون نظامی جنگ کریمه بزمان ناپلئون شباهت داشت .

ص خ ن ۹- جنگ کریمه نتیجه عدم سازش بین ملتها در مسائل دموکراسی بود .

ص خ ن ۱۰- هدفها و سیاست جنگ کریمه بنظر دانشجویان جدید رشته تاریخ عجیب و غیر

عادی است .

دومین مذهبی که در ایران ایجاد شده مهر پرستی است که امتزاجی از آرا زردشتی و یونانی و بابلی بود و در قرون اول قبل از میلاد در قسمتی از بلاد غربی ایران رایج شد و سپاهیان روم آنرا با رومیا منتقل کردند و قریب پانصد سال در مملکت روم انتشار داشت و عده ای از مردم و بعضی از امپراطوری های روم بدان گرویدند و معابد و مجسمه هایی برای ایزد مهر بر پا ساختند . مطابق گفته پرفسور " رانسی مان " انگلیسی استاد دانشگاه استانبول مهر پرستی - مذهب اصلی سپاه روم شد و در توشعه و تکامل مسیحیت تاثیر بسیار داشت و عده ای از تشریفات و اعیاد مسیحی بوسیله آن مذهب در مسیحیت وارد شد و انضباط دینی و همکاری و اطاعت و هماهنگی میان پیروان مسیح از آن مذهب سرچشمه گرفت . یکی از این اعیاد جشن موسوم به میلاد مسیح است که تمام مسیحیان عالم در ۲۵ دسامبر با شکوه تمام بر پا میدارند و از آیین مهر پرستی اخذ گردیده است .

دین دیگری که موسوم آن ایرانی و در مرز و بوم ما بوجود آمد و در عالم تاثیر نمود دین مانئی است که از اختلاط عقاید زردشت و مسیح و بودا تشکیل یافته و در زمان شاپور اول ساسانی در قرن سوم میلادی رایج گردیده است . کتاب دینی که مانئی بشاپور عرضه نمود " شاپورگان " - نام داشت . بعقیده مانئی در دنیا هر چه معنوی و روحانی است از روشنائی و نور و هر چه مادی است از تاریکی و ظلمت سرچشمه میگردد .

از امتزاج نور و ظلمت عالم و آدمی بوجود آمده و بنا براین در هر موجودی خیر و شر هر دو هست و روزی که دنیا باخر رسد تنها کسانی که گرد مادیات و معاصی نگشته اند رستگار خواهند شد . و گناهکاران با تن دوزخ خواهند سوخت و سایرین معلق میمانند . تا تاریکی از روشنائی جد شود و جهان آرامش قطعی یابد .

برگزیدگان مانئی (صدیقین) از اشتغال بمادیات دوری میجوستند و بر ریاضت و زهد میپرداختند و از هر چه آدمی را بعالم اهریمنی نزدیک سازد چون خوردن حیوانی و معاشرت با جنس لطیف و تعرض بموجودات جاندار و دروغ احتراز میکردند . بعد از طبق روحانیون و مبلغین (شماسین) و بعد از آنها پیروان بودند که نیوشاک (سماعین) نام داشتند . تعلیم دین مانئی همیشه با ساز و آواز خوش همراه بود و سماع از لوازم محافل مذهبی مانویان بشمار میرفت .

فورا بصفحه اول مرجعه کنید و وقتی را که روی تخته می بینید در محل مشخص آن بنویسید .

طبق مطالب موجود در قطعه ای که اکنون خوانده اید در اطراف جواب صحیح يك دايره بکشید .

۱ - مطابق قطعه ايکه اکنون خوانده ايد مذهب مهر پرستی امتزاجی از مذهبهای

الف - زردشتی مسیحی و بابلی است .

ب - زردشتی یونانی و بابلی است .

ج - یهود زردشتی و مسیحی است .

د - یهود زردشتی و بوداییست .

۲ - مطابق قطعه خوانده شده .

الف - مذهب مهر پرستی توسط سپاه روم با روم منتقل شد .

ب - مهر پرستی باعث بروز خرافات در میان اروپائیان شد .

ج - پیروان ایرانی مذهب مهر پرستی توسط جهاد این مذهب را در اروپا منتشر کردند .

د - اروپائیان پیروان مذهب مهر پرستی را کافر میدانستند .

۳ - بطوریکه مولف اشاره میکند .

الف - مسیحیان نسبت به پیروان مذهب مهر پرستی کینه عجیبی میورزیدند .

ب - مذهب مهر پرستی و مسیحیت هر دو از يك جا سر چشمه گرفته اند .

ج - پیروان مذهب مهر پرستی خود را برتر از پیروان سایر ادیان میدانستند .

د - عده ای از تشریفات و اعیاد مسیحی بوسیله مهر پرستی در مسیحیت وارد شد .

۴ - مطابق مطالب خوانده شده مانی .

الف - مذهب خود را از اختلاط مذهبهای موجود در آن زمان تشکیل داد .

ب - بوسیله ریاضت از عالم با لاهی گرفت .

ج - مجبور شد چندین بار عقاید موجود در دین خود را عرض کند .

د - خوردن حیوانی را بر عموم پیروان خود حرام کرد .

۵ - مطابق مذهب مانی در هر موجودی خیر و شر هر دو وجود دارد زیرا .

الف - تاریکی هرگز از روشنائی جدا نخواهد شد .

ب - عالم و آدمی هر دو از امتزاج نور و ظلمت بوجود آمده اند .

ج - نه خیر و نه شر هیچکدام نمیتوانند بر دیگری غلبه پیدا کنند .

د - موجودات هرگز بد مطلق نخواهند بود .

۶ - طبق مطالب خوانده شده .

الف - در دین مانی تنها کسانی که واقعا بدین مانی عقیده دارند طبقه برگزیدگان میباشند

ب- پیروان مانی همگی بایستی یکنوع عبادت و پرهیزگاری را بعهده بگیرند .

ج - پیروان طبقه سوم دین مانی (سماعین) هرگز بر ستگاری نخواهند رسید .

د - برای برگزیدگان دین مانی شرایط سخت تری موجود است .

مطابق قطعه ای که خوانده اید اگر جمله ای صحیح باشد در اطراف ص اگر غلط باشد در اطراف

غ و اگر ذکر نشده باشد در اطراف ن دایره بکشید .

ص غ ن ۱ - مهر پرستی اولین مذهبی است که در ایران قدیم رایج شده است .

ص غ ن ۲ - هنگامیکه مذهب مهر پرستی با اروپا نفوذ کرد مردم آن سر زمین احتیاج شدیدی

بداشتن مذهب محس میکردند .

ص غ ن ۳ - بعد از ظهور مسیحیت پیروان این مذهب سعی کردند دین مهر پرستی را از اروپا

براندازند .

ص غ ن ۴ - بعضی از عقاید موجود در مسیحیت مانند همکاری و انضباط دینی از دین مهر پرستی

سرچشمه گرفته است .

ص غ ن ۵ - مهر پرستان برای ایزد مهر مجسمه میساختند .

ص غ ن ۶ - شاپور اول از دین مسیحیت بدین مانی گروید .

ص غ ن ۷ - طبق عقاید مانی نیکی و بد در همین جهان پاداش خود را خواهند دید .

ص غ ن ۸ - تعرض بموجودات جاندار در دین مانی انسان را بعالم اهریمنی نزدیک میسازد .

ص غ ن ۹ - مطابق تعلیمات مانی تا زمانی که نور از تاریکی جدا نشود و گناهکاران بجزای

اعمال بد خود نرسند دنیا آرامش نخواهد یافت .

ص غ ن ۱۰ - ساز و آواز خوش فقط از مختصات محافل برگزیدگان مانی بود .

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